

# MOODY IN MONTH

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## The Awakening Angel

By Sadie Louise Miller, Upland, Ind.

Winter held dead Nature in the gloom  
Of her cold, dark, unsightly tomb;  
Far buried out of sight  
From rays of sun and light;  
And song birds winged their swift, despairing way  
To climes where trees were green and flowers gay.

A stony door of ice and snow,  
With threatening doom,  
Had sealed the room  
Which held the victim, dead and sere—  
When, lo!  
As Easter morn draws near,  
A dazzling figure, beckoning, stands  
With glad, uplifted hands—  
Her face aglow;  
And says to all, "Rejoice to know  
That death is vanquished. At my call  
The stone is rolled away. Look one and all!  
For dormant Nature is astir  
Within her darksome sepulcher.  
The great Life-giver kissed with verdant breath  
Which burst the swathing bands of death.

"Awake, arise, new powers, new dreams!  
Come forth to greet the sun's first beams.  
Fair flowers, unwrap your folds of lavender;  
Sweet singers, mate and plan your dear home-nests;  
Brave hordes of green, in troops march forth,  
Fulfill my kind behests."

Give thanks, fair Nature, clothed anew  
In gay attire of lavish morn's bright hue.  
Be glad; lift up your voice and sing.  
Behold God's Easter-angel, Spring—  
Glistening with dewy sparkles  
Tipped with splendor from the dawn-rimmed skies—  
Beckoning in love and bidding you,  
"Awake, arise!"

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# Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE  
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Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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MARCH, 1934

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March, 1934

## "But What Have You Done for His House?"

A dear child of God sent us a letter so thought-provoking that we must pass it on to others of His true children:

Herewith is check to be used as the Lord directs among His people "according to the flesh."

I have been greatly concerned about "my house" and resting on Acts 16:31, I have been praying for the individual members. The other evening your advertisement caught my attention and immediately it came to me—"But what have you done for His house?"

I trust it may be my privilege to be greatly concerned about "His house" from this time forth "until He come."

Surely the Holy Spirit works today. How else can you explain His leading, one by one, just such saints of God to see the need and place of Israel, "His House" in these last days of grace?

And what about His House? It lies desolate, and Israel cannot see Him again until they shall say, "Blessed is He that cometh in the Name of the Lord!"

Some day He will lead you, too, to ask yourself, "What have I done for His House?" Then remember that we are here, your servants in behalf of that Jewish remnant, according to the election of grace, that is to be saved into the Church before He comes.

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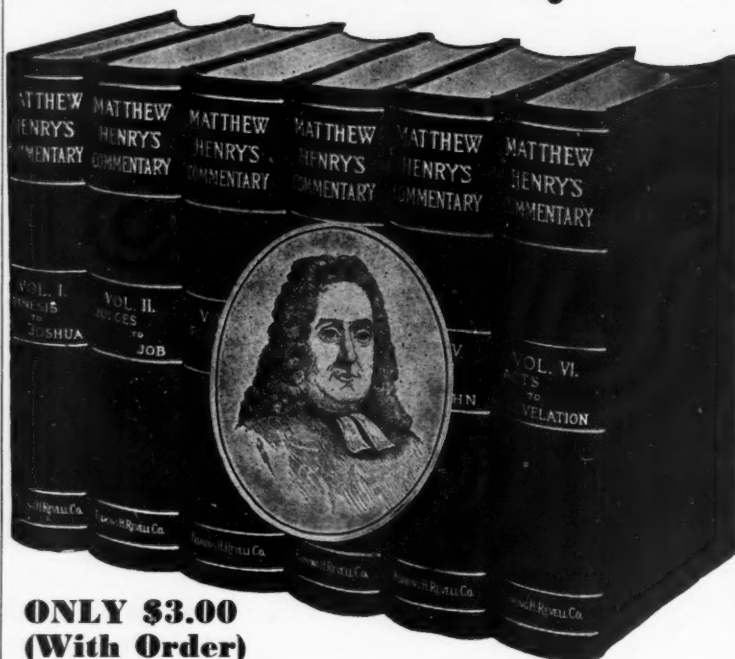
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32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

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# Moody Bible Institute Monthly

MARCH, 1934

## EDITORIAL NOTES

*Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*—I Corinthians 15:29.

This is admittedly a difficult passage of Scripture to explain. It has been said that even a catalogue of its various interpretations would make a book. Therefore we will limit ourselves to but one interpretation, the commonest we think, which holds that vicarious baptism is meant. As Neander puts it, it is the case of one

who had exercised faith, was really saved and intended to receive baptism, but died before it could be administered. Then a friend comes forward and permits himself to be baptized for the dead person in the conviction that he was doing that which the deceased would have done had he survived. This would have been an error of course, and one reason that leads us to think it could not be the true interpretation is that the apostle does not rebuke or correct it.

In thinking on the subject recently, we lighted upon the late Dr. Bullinger's solution quoted approvingly in Sir Robert Anderson's *Misunderstood Texts*.

First, he re-punctuates the sentence, as may be done without sacrilege inasmuch as in the ancient texts there is no punctuation at all except at the main pauses.

Second, observing that the word "dead" in the first instance is preceded in the Greek by the definite article, he affirms that it has the meaning of *corpses*; whereas in the second instance as it is not so preceded, it has the meaning of *people*, dead people—in other words, those who had previously inhabited the corpses.

Third, recognizing the possibility of an ellipsis here, he assumes one to be the case, as in Romans 8:34. The passage in Romans without the ellipsis would read, "Who is he that condemneth Christ that died?" while the ellipsis permits it to read, "Who is he that condemneth? Is it Christ that died?" Or, as in the margin of the Revised Version, "Who is he that shall condemn? Shall Christ Jesus that died?"

Applying these considerations to I Corinthians 15:29, we have, "What shall they do that are being baptized? It is for dead (corpses), if the dead (people) rise not at all."

To make this still more intelligible, quoting Sir Robert Anderson further, we must take note of the words, "What shall they do?" The verb "do" has a broad meaning. There are about a dozen different Greek words translated "do" in the New Testament, but this one, *poieo*, is used many more times than all the others put together. Among its several meanings, that which Thayer's lexicon gives to it in this case is: "What must be thought of the conduct of those who receive such

baptism? Will they not seem to act foolishly (i. e., if there be no resurrection of the dead)? But Dean Alford, a very distinguished Greek scholar, puts it still stronger, rendering it, "What will become of them?" In other words, as Anderson says, "These are not inquiries of the apostle, but his warning exclamations. He is not propounding a thesis for discussion, but is putting an end to discussion of the whole matter. 'If the dead rise not,' says he in effect, 'what is to become of the people who are being baptized?'"

The argument is like this: Baptism symbolizes death with Christ, but it has no meaning whatever if there be no resurrection of the dead. That is, it has no meaning except that our oneness with Christ means that we are one with Him in the tomb. Dr. Gaebelein, in *The Annotated Bible*, takes the same view.

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Our contributors this month are emphasizing the fact associated with Good Friday rather than Easter, and yet Good Friday without Easter would be worse than meaningless. It is

### An Easter Appeal to the Lost

Easter that confirms the truth proclaimed on Good Friday, namely, that "Christ died for the ungodly," and such were we.

As the apostle Paul tells the Corinthians, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

"But thanks be unto God who giveth us the victory through our Lord Jesus Christ" (v. 57). "Now is Christ risen from the dead, and become the first fruits of them that slept" (v. 20). If this fact of history be not proved, then no fact of history of like antiquity is capable of proof. Why, if Christ be not risen, do we call Sunday the Lord's day? How did it get here? How did it come to be? There is no mystery about it. It was the resurrection of Jesus Christ from the dead that gave it its beginning as a day when God is worshiped through His name by untold millions of every race, language, and condition in every nation under heaven. There was a time in the history of mankind when this was not the case, and there was a time when that day began to be. What started it? Let history answer.

But remember this—and now we turn our thought to any person reading these words who has not yet received Jesus Christ as Saviour and confessed Him as Lord—remember this, that "as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:23). "All" means sinner as well as saint, unbeliever as well as believer, ungodly as well as godly. "The hour is coming, when all that are in the graves shall hear his voice, and shall come

forth; they that have done good, unto the resurrection of life; and they that have done evil, until the resurrection of judgment" (John 5:28, 29). In which company, dear reader, will you stand in that day? It must be determined here and now. It is this consideration which makes it so vitally important for you to apprehend what Jesus Christ did for you on the day we call Good Friday. He took your place. He bore your sin. Faith contacts you with Him. "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:16). Oh, ere you lift your eyes from this page, we beg of you to lift your heart to God and breathe the prayer of the anxious father in the Gospels, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

✱ ✱ ✱

It is true as we have just said that our contributors this month have not emphasized the resurrection as much as in other

### The Life Beyond

years, but the loss is compensated by the attention they have given to the life beyond the resurrection and implying it, and that changed condition as effected in another way than death. We refer for the moment to the clear and simple instruction regarding the Rapture or translation of the Church which is Christ's body, as set before us by Dr. Strohm. This is in fulfillment of the promise in our December issue to meet the requests of our readers for 1934. The article in our last issue entitled, "The Kingdom and the Church," was also in part fulfillment of that promise.

Then in connection with Dr. Strohm's article, we call attention to the one which Rev. Mr. Wayland, of Virginia, has furnished in a second installment of "Child-of-God Truths for Whole-Hearted Christians," the first installment of which appeared last October. Have our readers been impressed with the singularity of that title and the searching glance it affords into the depths of our spiritual life? Are we in the category of those for whom such truths are intended? Are we the children of God by faith in His Son? If Christians, in other words, are we "whole-hearted" ones? Caleb and Joshua entered the land which Jehovah had promised unto their fathers because they had "wholly followed the Lord" (Num. 32:11). Mr. Wayland, like Dr. Strohm, is speaking of a better land into which they shall enter who love the appearing of our Lord. Are we counted among that number?

At the time this editorial was being penned, we received a letter from a brother who concluded it by saying, "May our gracious Lord continue to keep you during 1934. Will we ever see the end of it down



here?" Evidently he would not be surprised if the Lord came for His own before this twelvemonth expired.

However, the life beyond awaits us whether we enter into it by translation or by resurrection from the dead. And if the latter be our portion, we pray that all of whom it is true may be able to pass hence in the faith so beautifully expressed by Annie Agnes Smith on another page, in the poem, "Resurgence."

"This shall not be the end,  
For far beyond the stratosphere,  
From realms unknown to mortal mind,  
God will a heavenly angel send  
To bear me home."

\* \* \*

Newton D. Baker, former Secretary of War, told the Economic Club of Chicago, that life in the world today is like living in a powder magazine, and probably the club did not need the information. They knew it, and all of us know it. Public opinion can be mobilized today with a swiftness and unanimity that is nothing less than a miracle in the eyes of men of fifty years or less. We have seen a spark cause a world conflagration, and we would not be surprised if another did the same tomorrow. And not only do modern wars come with incredible speed, but they now tend to be world wars.

Such facts as the foregoing, for they are facts, give a vivid reality to what the Bible teaches regarding the culminating events in the last seven years of this age. See the footnotes in the *Scofield Reference Bible* on Daniel, especially page 919. There was a time, not so very long ago, when conservative Bible students were perplexed as to how all these things could happen in so brief a period, but their perplexity is removed now. Hence the pertinency of Christ's words in Matthew 24: 42, "Watch therefore; for ye know not what hour your Lord doth come." Read His words again, dear friends, beginning at verse 36 of that chapter and continuing to the end. If you are on the earth, let them be the text at the family altar tomorrow morning, and may the Holy Spirit bless them to your hearts.

\* \* \*

Arthur H. Compton, as many of our readers know, is professor of Physics at the University of Chicago and a recognized authority on radiation. Seven years ago he was awarded the Nobel prize. He is now engaged in cosmic ray research of great importance.

Our purpose in thus referring to him is to relate that last Christmas he granted an interview to a *Chicago Daily Tribune* writer on the subject of Religion and Science, the point of which was, to quote the interviewer, that "religious thinking is demanded by scientifically trained men who require scrupulous correctness in facts and internal logical coherence." In other words, there is nothing in modern science that denies the existence of the transcendent God, and but few scientific men today defend an atheistic attitude. Professor Compton's God is immanent in the world of nature and the professor is not afraid, so he is quoted, to test any new fact against it. In his exact words, "Science can have

no quarrel with a religion which postulates a God to whom men are as His children. Faith in God may be a thoroughly scientific attitude even though we may be unable to establish the correctness of our belief."

In discussing the need of science for an intelligence in nature, Dr. Compton started with the statement that "natural phenomena do not obey exact laws," which he considers the most significant revolution in the history of scientific thought.

"We had supposed that the electrons revolved in orbits within the atoms; now we find that these orbits were a gratuitous assumption—there was really no evidence of their existence. But more startling was the fact that when an attempt was made to predict where any electron would be at any future moment, it was learned that however much we might know about its position and motion now, its position at a time in the future could not be accurately foretold. That is, the laws of the new physics cannot predict an event; they tell only the chance of its occurrence."

The professor offered many other examples like the foregoing, leading to the conclusion that these things could not just have "happened." In other words, they necessitated an intelligent cause. They demand God.

\* \* \*

Two years ago this coming June, we published an editorial of some length entitled, "Karl Barth, the Swiss Reformer," in which we expressed the hope that by God's grace, he might progress in the understanding and expression of the evangelical position, and we are now pleased to have our hope realized.

It seems that last September, Dr. Barnhouse, of Philadelphia, had an opportunity to interview Mr. Barth at his summer home in Zurich, and to learn from his own lips of his belief in the eternal Sonship, the bodily resurrection, and the premillennial coming of Christ. He was also equally emphatic regarding the new birth of the sinner as the work in him of the Holy Spirit. "True Christianity is not to be understood," said he, "outside of the deity of the Trinity."

We are disappointed that Mr. Barth is still in cloudland about the Bible as a divine revelation throughout, as he was two years ago. His interlocutor kept after him, however, and with such encouraging success as to be able finally to say, that his position "though expressed in language different from that which I would use, is not far from my own belief, which is that the whole Bible not merely contains God's Word, but is God's Word, whether or not it speaks to any one."

We believe the theory of Barth has been that those parts of the Bible which spoke to him particularly were inspired, and other parts which did not so speak were not inspired. This theory is more general indeed than some suppose, but to us it has always seemed illogical almost to the point of puerility. As Dr. Barnhouse intimates, the proof of the inspiration of the Bible is quite independent of the question as to whether it speaks to you or me, or whether it does not. In the latter event, that is, if it does not speak to you or to me, it is our fault and not that of the Bible.

Our Lord addressing Peter, referred to "the faithful and wise steward" (Luke 12: 41, 42), and Peter later on, as if echoing

His words, speaks of the **Intelligent Giving** "good stewards of the manifold grace of God" (I Pet. 4:10). Money may not have been in the foreground of the thinking of either, but nevertheless, it was not left out.

The subject was impressed on us recently by a letter from a correspondent in the East. "I am meeting many," said he, "who seem to be faithful, but fail to be wise. They are moved by impulses and considerations not based on their primary obligation to Christ to promote His cause. They do not think the thing through. They do not discriminate between benevolence of a humanitarian sort, and giving purely to propagate the gospel and glorify Christ in the salvation of lost souls."

How very general this is! And how important that real Christians, regenerated men and women on whom rests the responsibility of witnessing for Christ, should give heed to it. The world will take care of its own and for its own sake. In our country alone, millions upon millions of dollars are now being spent in welfare work of one kind and another, and God be praised for it. But how infinitesimal in comparison are the contributions for the distinctive spread of the gospel! And why? Because this must come from a very few, for the Lord's people are a "little flock." Therefore, should not that few concentrate on their particular objective? Do they wist not that they must be about their Father's business?

We think we ought to go further and say, that our correspondent's words were inspired by reading the Annual Report of the President of the Moody Bible Institute which had just been issued. This he had read, he said, "from cover to cover," and he added the hope that it might be read by thousands who would be "discerning enough to appreciate the unique opportunity it revealed of investing in the training of young, dedicated life for leadership for Christ." We echo this hope, and will gladly see that a free copy of that report is mailed to any of our readers who may not have seen it and who would like to do so.

The Christian who is giving to the Moody Bible Institute is giving directly to Christ. He is giving to that which is nearest His heart who died to save the lost. He is giving to home missions, to bring the gospel to the slums, to the criminals of our land, to the neglected peoples in out-of-the-way places. He is giving to foreign missions, for some 1,300 former students of the Institute are today preaching the gospel in heathendom around the globe. He is giving to the distribution of the Bible and gospel tracts. He is giving to preach the gospel to the Jew as God commanded, as well as to the Gentile. He is giving to education, Christian education that makes not for atheism and lawlessness, but for God and good order. He is giving to train young men and women of every race and clime who otherwise could get no Christian training at all. He is giving to young men and women who are chiefly without means of any kind, who work part time every day to earn enough for board and lodging while obtaining their free training for Christ, and who would live on

Moody Bible Institute Monthly



bread and water, many of them, to get it. There are not only scores, but hundreds and even thousands of these young men and women who come and go through the Institute every year. If you, dear reader, are a true child of God, where can you make a more satisfactory investment for Him?

Please think on the above and pray about it. If you have nothing yourself to give, perhaps you know of some who are better off in this world's goods and who would be glad to give to such a cause if they knew about it. Send us their names please, and we will see that they receive a copy of the President's report.

✦ ✦ ✦

There is a church in an agricultural and railroad town in Iowa whose finances fell into a troublesome condition. The

**A Story Worth Telling** trustees prepared a statement of the facts and passed it around among the members asking them to pray about it and do what they could otherwise to aid. All the banks in the town were closed, "and old man depression had hit the community a terrible blow."

A piece of town property had been left to the church by bequest, but it was bringing in but a small income and, of course, hope of selling it was dim. Nevertheless, as the result of prayer they took courage and began efforts to secure a customer. In less than sixty days a cash offer was made, but some con-

sidered it too low. While debating the question, a second cash offer was made at 50 per cent increase, and as the sum was sufficient to pay off all the indebtedness of the church, it was accepted. Before the deal was consummated, however, two more cash offers came of the same amount. The

church trustees did not believe that with all the banks closed there was that much cash in town!

Nor does the story end here. An evangelistic campaign was now put on in the church, and in answer to prayer, as they believe, they had good weather, good attendance, good results spiritually, and an offering for the evangelist 10 per cent larger even than they had prayed for.

For more than three years this church has depended on prayer for all its temporal as well as spiritual needs and the Lord, they say, has never failed them.

✦ ✦ ✦

Plans are now under consideration for the erection of better homes for the poor out of funds made available by the federal government for slum clearance. Any who are interested may obtain further information about it from the Industrial Secretary of the Federal Council of Churches, 105 East 22nd Street, New York.

We are sympathetic with such a project and ask forgiveness that we have been content to enjoy the comfort of our own home with little thought of those whose lot confines them to such slums. But there is something that concerns us more, and that is the salvation of their souls through our divine Redeemer. May not our awakening to their social need deaden our sensibilities to their deeper need.

## Calvin Coolidge on Easter Sunday *Given to the press, April 4, 1931*

Tomorrow will be Easter Sunday. In every quarter of the globe it will be observed in memory of a risen Saviour. So far reaching has been this event, so wide has become the realm of Christendom, that it would be difficult to find anywhere on earth a human being whose life has not been modified to some degree by the influence of the Christian religion.

Outside of the teachings of religion, there is no answer to the problems of life. Our international and social relations cannot be solved by material forces. Armament, wages, profits are not mere questions of quantity. They are questions of quality. Changing and fixing their amount will afford no final solution. What is needed is a change of mind;—the real problems of the world are not material, but spiritual.

Easter teaches us the reality of the things that are unseen, and the power of the Spirit. A risen Saviour established a new faith in the world that showed the reason and authority of service and sacrifice.

## "God Is Love"

I John 4:8

By William Olney, London, England

**T**HIS is probably the greatest sentence in all God's revelation of Himself.

The universe reveals the omnipotent power of the Creator. The Alleghenies, Himalayas, Pyrenees, Swiss mountains, declare His might. The boundless sky, the Atlantic storms, and the minutiae of nature speak the power divine. But they tell us no more. Not till we open the pages of Scripture do we find the very being of God revealed: "God is love."

Make a picture of the three words in your mind. Portray them as a column.

The top word is *God*. Not any god, but the God who made the universe, who chose Israel, who speaks through a "sure word of prophecy," the "God and Father of our Lord Jesus Christ." The only true God.

Below comes the word *is*. God is. The text does not speak of a god on paper, an unimagined deity. It is "the living God" of whom the sentence tells "God is love."

The word at the foot of the column is

*love*. Look at the mother, sacrificing health and rest for the sake of the sick child. That is love. Look at the friend, yielding time and property, yes, and life itself, if necessary, to benefit a dear one! That is love! God is that, and much more!

The words can be spoken of no other object of worship. The gods of the heathen are cruel and terrible. The gods of Roman and Greek mythology were self-centered and selfish. Only *our* God is love. Here is a piece of Christian evidence.

### God Compared with Satan

To understand the subject we must distinguish between God's work and that of the Wicked One. To fail to do this is to lose the vision that God is love, in difficulties concerning the universe and the calamities which are too common in the world. Why this cruel strife among beasts? Why these distresses that visit mankind? The solution of the problem is found in the Fall. This affected all manner of life.

"The whole creation groaneth and travaileth together in pain until now." Christ declared of the deformed woman that "Satan had bound her." The work of the Devil had produced suffering and fear. This no way shadows the glory of the truth that God is love.

The highest manifestation of God's nature—love—is found at the Cross. "In this was manifested the love of God, because he sent forth his only begotten Son, that we might live through him. Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins."

Notice the *gift*. Had God given one son out of many, it would be still an act of grace. But He gave the only begotten.

Note to *whom* the gift was made. "Not that we loved God." The favor was shown to godless and sinful ones.

See *why* the gift was bestowed—"That we should live through him!" Coming from under the sentence of death through

Christ, our propitiation. You have often thought of Calvary as the means of pardon and grace. Look now upon it as the display of the divine nature—love.

Because God is love He can never do anything contrary to His nature. Paul, writing to Timothy, reminds him: "God cannot deny himself." He must be always giving. Love cannot withhold any "good gift." Love delights to forgive.

In the world of endless ruin  
It has never yet been said,  
Here's a soul that perished, suing  
For the boasted Saviour's aid.

#### The Nature of God's Love

Love disciplines the loved ones. Fatherly chastisement is natural to divine love. Earthly trials are oftentimes the heavenly schooling and rod. The divine nature is always holy love. It never degenerates into license. The sinful must be punished, if still impenitent, out of love for the whole creation.

The love which is God's nature is *disinterested*. It seeks no reward. "He maketh his sun to rise upon the evil and the good; he sendeth his rain upon the just and upon the unjust." The Sunday School scholar's

bewilderment at the teacher's assurance that God loves bad boys shows the difficulty of the human heart to understand the divine nature.

The love divine is a *conquering force*. When Mr. McAll began his mission work in Paris, he knew only three words in French—God loves you. He would repeat them several times in a service otherwise conducted by fluent French speakers. But this love, flowing through the evangelist's heart, won for Christ many a Parisian sinner.

I think it was Reginald Ratcliffe, who when conducting a mission service, waved his hand in the direction where a woman was entering the meeting, saying: "Poor sinner, God loves you." That won her heart for the Saviour. "Love is sure to win," we sometimes sing; and the grace exercised by love divine proves it true.

#### How Shall We Treat God's Love?

What should be our attitude toward Him who is love? First, let us believe it. Unconverted one, the love enthroned streams down toward you as though you were the only created being. God loved the world. You are part of it. You can-

not escape from the pursuance of the divine affection. Believe! Surrender to it! Let saint and sinner both wonder at this revelation of the divine heart. At the thought of it, past ingratitude should cause the deepest sorrow. Love begets love. Why then are we so cold toward our God?

Let the individual saint rejoice that he is the object of divine love.

Thou art as much His care as if beside  
No man or angel lived in heaven or earth.  
Thus sunbeams pour alike their glorious tide  
To light up worlds, or give the insect  
mirth;  
They shine and shine with inexhaustless  
store!

Thou art thy Saviour's darling; ask no more!

God, who is love, claims our unselfish service. The nature of God should be reflected in His people. Unselfishness is its very essence. "Having loved his own which were in the world, he loved them unto the end"—and washed their feet. Oh, to be "changed into the same image" of divine love!

Let us turn the blessed truth to practical account. "Let the blessed sunshine in." Open wide the windows of the soul. Receive the divine love, ministered through Calvary by the Spirit of God.

## The Shame of the Cross

By W. J. Ervine, Bromley, Kent, England

THE Greek word *stauros*, rendered cross, means no more than a stake of wood. It carries in itself no indication even of its shape. *Xulon*, rendered tree, means wood, timber, sometimes used to describe a living, growing tree, and sometimes of wood severed from its root and consequently mere timber.

Five times in the New Testament the gibbet on which our Lord died is called a "tree," and out of the twenty-eight occurrences of the word "cross," twenty-two directly refer to the instrument of His death. It is highly probable that more is made of the almost universally accepted compound figure than is warranted. That particular shape lent itself to the questionable purposes to which, for at least fifteen hundred years, it has been applied as a Christian sign. A plain and rugged stake does not appeal to the artistic faculty nor lend itself to such varieties of design.

#### A. Pagan Symbol

It is interesting, however disappointing it may be to some, to learn that a cross or crosses were in common use as religious symbols long ages anterior to the Christian era; nor were they limited to any particular cult or nation. Various objects have been found marked with crosses of different designs in all parts of the old world. India, Persia, Syria, and Egypt have all yielded numerous examples; while Europe's un-

earthed relics testify that from a very early age till the dawn of Christianity the same religious symbols had been used.

These facts should discourage displays of ornaments which are as much the signs of pagan faiths as of Christianity. If we can begin our study of the Cross cleared of superstitions which overvalue material and outward symbols, we are more likely to apprehend spiritual issues.

#### Crucifixion Not Hebraic

Crucifixion was a form of barbaric capital punishment practiced by Assyrians, Egyptians, Persians, Grecians, Carthaginians, Macedonians, and Romans. There is no evidence that it was practiced by the Israelites, though there is one passage in Deuteronomy which looks suspicious. God was Israel's law-giver, and His code varied from the exactment of assessed damages to inflicting of the extreme capital penalty—stoning to death. No provision is made for crucifixion. There are some instances where men were hanged on trees, but the context mostly shows that the unfortunate subjects were dead before being suspended. That is not crucifixion.

Deuteronomy 21:22, 23 reads: "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God)." We are

justified in claiming for these verses a prophetic object, seeing that the Holy Spirit declares it to be a specific pronouncement relating to the death of Christ and to the manner and conditions of that death. Christ hath redeemed us from the curse of the law, "being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). Where is this quotation from? Deuteronomy 21:23; there is not another that could take its place. Calvary was foreseen and the Lamb was slain (in the divine purpose) "before" and "from the foundation of the world."

#### The Manner of Christ's Death

The subject before us is the Cross of Christ rather than His death. If we draw a distinction between them it must be viewed as a mental operation, for it has no historical basis. God never separates them, but emphasis is laid on the manner of His death—"even the death of the cross" (Phil. 2).

The death of Christ in itself could be made to minister to human pride, for if He died for us, how valuable we must have been and how well worth salvation! But the Cross cuts athwart this vain conceit and leaves no standing ground for self-satisfaction. Some deaths are glorious as men reckon—to fall in battle is not a shameful death, and relatives show with pride their medals or other proof of gallantry. But if death had followed a con-

viction for crime and the gallows had ended a worthless and wrecked career, where is the relative that would find satisfaction in the display of a piece of the rope that was instrumental in execution?

The cross stood for ignominy, shame, and worthlessness. It was a symbol of failure of every device to remedy the Fall. It left no standing for the flesh. Philosophy, morality, religion, had all failed.

#### What Glorifying in the Cross Means

To glory in the Cross was the mark of self-abandonment and complete vindication of divine justice and judgment. To preach it was an offense and an insult. Christ crucified was to the Jews a stumbling-block and to the Greeks foolishness. The Cross destroyed the wisdom of the wise, and brought to nothing the understanding of the prudent. The race that crucified the Lord of life and glory can make no further claim to covenant relationship with God. That act at once proclaimed man's enmity to God and became the measure of his own judgment. It closed the door to hope for salvation by any human merit, and opened it to grace through faith.

The convicted conscience finds no comfort in anything short of the full acknowledgment of Christ's innocence and his own guilt—that He bore the sinner's sin on the tree and not His own. Nor will that conscience find full satisfaction till it can exclaim with Paul: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." God forbid that I should glory save in the cross, by which the world is crucified to me and I unto it.

The Cross served a great judicial purpose, for to it were nailed the whole volume

of ordinances which were against us, which were contrary to us (Col. 2:14).

It was customary in former times to bury with the executed criminal all the documents relating to his crime and condemnation, so the Cross ends the old man with all that was attached to that estate, and no part can follow the new man risen from the grave.

#### The Effect of the Cross

The Cross—even the blood shed on the cross—made peace, having effected the reconciliation of all things unto Himself; things in earth and things in heaven. It slays the enmity of all who accept the reconciliation, and extracts the confession,

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## The Meaning of the Atonement

By Marguerite Russell, Washington, D. C.

THE fundamental attribute of God is holiness. Being absolutely holy He cannot endure sin. Punishment is the reaction of God's nature, of His very being, against sin. Yet God loves us, and in His love and mercy has provided the atonement. In Christ, He has endured the punishment Himself, for us. On Calvary Christ suffered all the reaction of God's holiness against sin. The Father, as it were, turned away His face from Him, so that our Lord in agony cried out, "My God, my God, why hast thou forsaken me?" In those few hours Christ endured an eternity of suffering for every man of the human race. He paid all the penalty of sin. "The wages of sin is death." But it was not for His own sin Christ died, for He was sinless. It must, then, have been for the sin of others. It was for us that He endured all that suffering.

From the time of its creation, Christ has borne a peculiar relation to the human race. He is not only the Creator, but the Sustainer, and finally the Redeemer of the race. He is one with the life of our hu-

manity. Sin has always, from the time of the first sin, caused pain in the heart of Christ. The suffering which He endured on Calvary was just a manifestation in time and space of the suffering that was always in the heart of Christ because of sin. The oneness of Christ with the race, which was completed by His incarnation and taking unto Himself a human nature, enabled Him to take our place—to be our substitute—and suffer the reaction of God's holiness against sin, for us.

But, some object, "How could God justly punish an innocent being for the sins of the guilty?" The answer is that it was God Himself who bore the penalty for us. Christ became a man and suffered for man, but we must never lose sight of the fact that He was also God. Sin must be punished. God's holiness must be vindicated, and it was God Himself who endured the punishment for us. Since God made the atonement it has infinite value, and can atone for the sins of the whole world. All man has to do is to accept it in simple faith.



The Mount of Olives from the Garden of Gethsemane



# The Sacrament of the Lord's Supper

Preached before the Meridian Presbytery of Mississippi

By Rev. D. S. Martin, Biloxi, Miss.

**T**HIS sacrament is a symbol of a very important experience in the Christian's life, and apart from this experience it has no value and in no way gains us favor with God.

Most things that the non-Christian religionist does in his worship are with a view of gaining the favor of his god. He expects forgiveness or protection by his prayer, or worship, or offering. His god is put under obligation by the act which the worshiper performs.

This is never true in Christian worship. Favor with God comes not as the result of any attainment on my part, but as an act of grace on God's part because of my faith. When I participate in the sacrament of the Lord's Supper or have received the rite of baptism, merely as a form of religious ceremony, I have gained nothing, done nothing that promotes my salvation, nor have I in any way pleased God.

## The Romish View

Any other view of the sacraments is Romish, pagan and unscriptural. The Roman Church points to John 6:53: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." Also verse 54: "Whoso eateth my flesh and drinketh my blood hath eternal life." They make these verses the basis of their teaching of transubstantiation, which is the belief that the bread and the wine are changed by the blessing of the priest into the actual body and blood of Christ. This in turn is supposed to give spiritual power to the believer without which he is lost, thus making our salvation and our standing with God dependent upon participation in this sacrament as administered by the Church.

We are told so many times in the Scriptures that salvation is by faith and not by works that we cannot believe it comes to us in any other way. We still believe the scripture, "By grace are ye saved through faith and that not of yourselves: it is the gift of God" (Eph. 2:8).

Making salvation a matter, in part at least, of eating the flesh and drinking the blood of Christ, changes salvation from an act of faith to an act of works, dependent upon a man to perform the miracle of transmuting the bread and wine into the body and blood of Christ. This brings in a mediator other than Christ. We know that cannot be, since we are told that "there is one mediator between God and men, the man Christ Jesus."

## No Merit in the Mere Act

Let us, if we have ever felt it or thought it, get rid of the idea that having a part in the sacrament of the Lord's Supper in any way brings merit to us apart from that which it calls to our remembrance. The Lord's Supper is not our doing some-

*The blood of Jesus Christ his Son, cleanseth us from all sin.*

—I John 1:7

thing for God, only as in so doing we remember what He has done for us.

This is a reminder of the body broken for us; of the blood shed for the remission of sins; that for our guilt atonement has been forever made; that He bare our sins in His own body on the tree; that "the blood of Jesus Christ his Son cleanseth us from all sin."

Oh, wonderful miracle of grace, that I, a sinner, condemned, unclean, should stand justified and righteous in His sight; that I should stand possessed of a righteousness which I could never hope to achieve with a sinful heart and a sinful nature, powerless and hopeless. Now I am clothed in the righteousness which is in Christ and made to conform to His image. This is a memorial that God has done these things for me, that I am a new creature in Christ Jesus. Can I understand it? No! Can I know that it is true? Yes; forever yes! Because He said it and His Word cannot lie.

To see less in this sacrament is to see little indeed. To see less is clearly to disbelieve the Scriptures. That Jesus atoned for our sins in His death on the cross is the scarlet thread on which the words of the Scriptures is strung, and to break this thread is to scatter empty words upon the earth.

## The Meaning of the Cross

Does Jesus' death upon the cross mean anything if not the atonement? What else can it mean? Take out the atoning merit of His death and you have the spectacle of God being apprehended and put to death by spiteful men, if you could still call Him God. To what end and what purpose did He die then? None that I can see. To be true to His spirit and teachings? Would it not have been just as true to have driven them before Him as He did in the Temple? He certainly would have had more respect from them and a better hearing. But wait, someone says, "Look at the following He has gained by His death." Yes, indeed, but this following was raised by teaching that He bore our sins on the tree. Those who teach differently gain no followers. The history of Unitarianism discloses that fact.

Unitarianism converts no sinners, lifts up no fallen, sends out no missionaries, and has no rescue work for the derelicts of society. Salvation by character is a hollow message to such as have no character except that which is weak and bad. "By their fruits ye shall know them." D. L. Moody said that wherever the blood of Christ was preached souls are saved. It is equally true that where the blood of Christ is not preached souls are not saved.

Can any intelligent reason be advanced for Christ's death on the cross?

As an example for His followers? As an example of faithfulness? And to what end? Is it not rather an example of failure? Was not His death, divorced from redemptive power, rather a weak spectacle? Was He not discredited before the whole world? He claimed to be the Son of God. Could men put God to death?

Some might say He died that He might rise again, and thus confirm the hope of the resurrection to the world. The disciples already believed in the resurrection, and He did not show Himself to His enemies. Even the guard at the tomb did not see Him. He brought no convictions by His death to friends or foes, except that it was necessary for our God to suffer that men might live. This was the new lesson brought to the hearts of the disciples. A stumbling block to the Jews, foolishness to the Greeks, but the power of God unto salvation to them that believe.

Still a stumbling block to the self-righteous, still foolishness to the proud in their own wisdom, but still the power of God unto salvation to everyone that believeth.

## Alarming World Conditions

It is the only power unto salvation. None other has been offered by God or produced by man. Man has tried to produce other ways of salvation. He has put up his learning, his science, and his wealth and put aside the Cross. Is it not significant that with the neglect of the preaching of the Cross and the substitute teaching of humanism, crime and violence have increased by leaps and bounds? Insanity is alarmingly on the increase. If the present rate continues for another one hundred years, there will not be enough sane people left to care for the unbalanced. What a terrible indictment the present confusion is to our boasted self-sufficiency? Never so much money, never so much food, never so many luxuries,—and worthy industrious people suffering pitiful want!

What can the wise, cultured despiser of the Cross say to these alarming conditions? Where is his way of salvation? Indeed there is no other way, no other power of God unto salvation, except Christ and Him crucified.

Will the preaching of brotherhood and philanthropy and social service save men from their sins? This might do were it not for the one great fact, that except as man is born again by faith in the atoning death of the Son of God, he is not a brother to his fellow men nor is he philanthropically inclined.

## Giving Up Self for Christ

Do men who have not been born again, literally lay down their lives that others

(Continued on page 312)

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# "And They Bring Him unto the Place Golgotha"

Mark 15:22

## *Via Dolorosa*

By W. Lomax Childress, Singer Glen, Va.

Now sacrifice goes by  
With twisted thorns upon its head,  
And falling drops of red—blood red—  
Where love has bled;

Haunting the house of hearts,  
To make it clean and sweet,  
Touching the squalor of the sordid street,  
Where lust and license meet;

Feeling the rapier thrust  
Of cold and callous unconcern,  
Facing the furnace where the hatred fires burn,  
Fixed is its purpose and it will not turn;

Building the broken bridges  
In the burning heat,  
Hewing a pathway for the stumbling feet,  
Smiling at persecution that it has to meet.

Foxes have holes—they say—  
And birds have boughs of rest,  
Even the stars are mothered on the young night's breast,  
But sacrifice has not a roof in its long quest.

Selfless and beaten.  
By the waves that toss,  
Patient it goes through pain and weariness and loss,  
Watching the green hill for the waiting cross.

So sacrifice at last  
By that great gate comes to its own,  
The pleasant land of paradise, a kingdom, and a throne—  
And whoso follows in that fellowship goes not alone.

## *Jesus Died for All*

By Edna Thacher Russ, Tacoma, Wash.

When the loving heavenly Father  
Sent His Son from Paradise  
To redeem His captive children  
And to pay the ransom price,  
Not alone for old Judea  
Was the sacred sacrifice,  
But Jesus died for all.

Not alone for His disciples  
Did He heal and teach and pray,  
Nor for those around Him crowding  
As He went His gracious way,  
But the greatness of His mercy  
Close enfolds each age and day,  
For Jesus died for all.

Not in streets of ancient cities,  
Not on mountain sides alone,  
But in every place and nation  
Where the human heart is known,  
Would the Saviour speak His message,  
Would our Lord seek out His own,  
For Jesus died for all.

## *He Carried the Cross*

By Mary E. Ducrow, Bellaire, Tex.

He carried the cross up the hillside,  
And under the crushing load  
He drooped, for the beams were heavy,  
And long and weary the road.

And when they had reached the hilltop  
The cross was placed on the ground,  
And the cruel nails were driven  
With a dull, heartrending sound.

Oh, the sky grew dark and darker,  
On that dread and fearful day;  
For the Son of God was dying,  
Our penalty to pay.

## *"Follow Me"*

By James Couper, Wheaton, Ill.

Whence comes this voice within my soul  
That bids me follow Thee?  
Whence springs this yearning in my heart  
That Thou shalt walk with me?

Thou hast no crown, no scepter, Thou,  
No garb of royal hue;  
Nor follows Thee, in splendid garb,  
A princely retinue.

Nay! but Thou hast a crown—of thorns,  
A scepter, too—a cross;  
A robe, at once both garb and shroud,  
Thy streams of blood emboss.

No retinue? Thy train is filled—  
A jostling, jeering throng,  
That mocks Thy patient, plodding steps  
Dark Calvary's way along.

'Tis Thou, O blessed Son of God,  
Dost speak within my soul,  
Dost bid me rise and follow Thee—  
Thyself the Way, the Goal.

O Christ, Thy voice within me speaks,  
I cannot say it nay!  
To Thee I yield, my Lord, my all,  
With Thee to walk life's way.

## *He Shed Living Tears*

By William Lionel O'Byrne, Chicago, Ill.

I have heard voices crying, "Crucify!"  
Great tears have dimmed my eyes and I was sad.  
But, lo! He also wept! O heart, be glad.  
He wept! That you and I may never die.

Around the place of skulls were frenzied men.  
I could not help this Friend, who loved me so,  
It was so strange—His willingness to go,  
That even they might live—be born again!

Eternal life! Oh, gaze into the years.  
These blessings are of Him—the God above.  
Oh, men, who marvel at so great a love,  
Let us rejoice that He shed living tears.

# The Rapture, or Translation of the Church

By Rev. Grant Stroh, D.D., Moody Bible Institute, Chicago, Ill.

**M**IRACLES have not ceased. While physical miracles are numerous only in connection with those crisis periods of history wherein the great dispensations meet and intermingle, God always is able and willing to work miracles whenever needed.

Since our Lord returned to heaven and the work of the apostles stopped, miracles never have been common, with the exception of the miracles of regeneration and grace wrought by the Holy Spirit. Since the Church was miraculously born and has been miraculously preserved, should we be surprised that her career is to have a miraculous ending? Such is the plain teaching of prophecy. The next great event in the history of the Church will be her sudden translation to heaven. This will be the greatest miracle of all time. In the twinkling of an eye the bodies of millions from all over the earth and from open graves shall be changed and caught up to meet the Lord in the air.

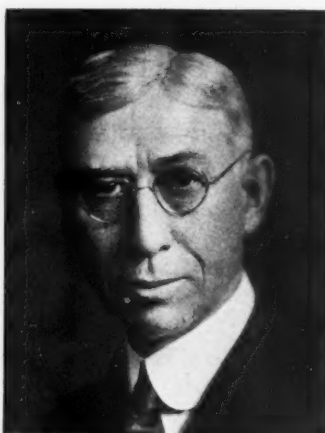
## Translation of Enoch

Enoch walked with God, and was not, for God took him (Gen. 5:24). That we may not misunderstand just what happened to Enoch it is clearly explained for us in the Epistle to the Hebrews. Enoch was translated that he should not see death, and he was not found, because God had translated him (11:5). In like manner will it be with the Church. One of these days, and possibly soon, the Lord Himself will summon His Bride to meet Him in the air. What an astonished and dazed world this will be when all the saved, whether living or dead, are thus removed!

## Testimony of Paul

How do we know this is true, and how can we speak with such assurance? Simply because such is the sure word of prophecy, "which is as a light shining in a dark place." The passages holding forth this blessed hope are not numerous, but are explicit and plain for those who have eyes to see and ears to hear.

Probably the first church to which the apostle Paul addressed a letter was the one in Thessalonica. Nor could it have been long after the church had been formed. Some people imagine that prophecy is a theme only for mature Christians. Not so. With the first preaching of Paul to these Gentiles he evidently had given instructions concerning the second coming of Christ. Yet these new, immature Christians, who had recently turned unto God from idols to serve the living and true God, were waiting for His Son from heaven (I Thess. 1:9, 10). In the latter part of this same letter the apostle commends them for their knowledge of eschatology (5:1-3). They were "all sons of light, and sons of the day," hence they were informed that God had not appointed them unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him (vv. 8, 9). The salvation here



Dr. Grant Stroh

mentioned was not the salvation of their souls, for this they already had experienced. Paul was referring to the saving of their bodies. Simply because they were Christians they were to be saved from the wrath that was to come upon all the world (I Thess. 1:10; Rev. 6:16, 17).

## Two Stages of the Second Coming

In order to avoid confusion, and in order to clearly understand the order of events in prophecy, we should keep in mind the distinction between the coming of the Lord for His own, and His coming at a later time to judge the ungodly. Christ is first to come into the air to receive to Himself all true believers in order that they may be with Him in heaven and behold His glory (John 14:3; 17:24). This is the Rapture of the Church.

The second stage and aspect of the second coming of Christ is public and visible (Matt. 25:31, 32; Rev. 1:7). At this time the Day of the Lord will be introduced, the day that burneth as a furnace and that shall consume the wicked (Mal. 4:1). This is the day of wrath for all the ungodly (Jude 15). It is likened by our Lord to the days of Noah, and to the days of Lot (Luke 17:26-30). They who are taken up in the Rapture will, of course, escape the judgments which are to follow the visible revelation of Himself to the world (Rev. 3:10).

## Instantaneous Change

Before considering the fuller teaching of Paul about the translation of the Church, let us turn to the mystery mentioned in I Corinthians 15:51, 53: "Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here we have instantaneous, miraculous, physical, and permanent transformation. All the bodies of both the sleeping and the living saints are to become incorruptible and immortal (v. 53). These bodies of our humiliation are to be fash-

ioned anew and conformed to the body of His glory (Phil. 3:20, 21, R. V.).

## Instantaneous Rapture

But what shall become of these miraculously changed bodies? Will they remain here upon this earth? Far otherwise. At this time Christ does not Himself come to the earth, but only into the upper air. There shall all the redeemed be gathered together unto Him, and ever be with Him. The passage that fully reveals these precious truths is I Thessalonians 4:13-18.

The Christian who knows this famous passage does not sorrow for fellow Christians who have "fallen asleep" in Jesus. Why? Because he has hope. By hope Paul does not mean merely a strong desire. He means realized expectancy. We believe that even as Jesus died and rose again, even so them who have fallen asleep in Him God will bring with Him. But first of all they must receive their resurrection bodies and be gathered unto Him. Hence the apostle continues: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

## Participants

Today some are teaching a partial, or selective rapture. Only the few favored ones will have a share in this miraculous experience. Only they who are watching, and waiting, and deserving. The rest of us must remain behind and pass on to the great Tribulation which is to follow. Thus would they dismember the Body of Christ, or maim His Bride. But Paul does not say that *some* of those who have fallen asleep in Him shall be raised, or indicate that only *some* of those who are alive are to be specially favored. He simply says "they" and "we" shall "together" be caught up to meet the Lord in the air. Suppose we let the inspired Paul have his way in this matter, for evidently the thought in the apostle's mind about the Rapture, both in I Thessalonians and I Corinthians, is totality—not a dismembered Body, but the whole Body. "Wherefore comfort one another with these words."

## Our Attitude

While it is true that signs of the consummation of the age are multiplying and the end seems to be nearing, the Church of the Lord Jesus Christ is not to look for signs, but for Him. We are not to occupy ourselves with times and seasons and dates, but keep busy, as those who are waiting for their Lord. So far as we know, the return of our Lord for His Church may occur soon and suddenly. Hence, we, too, like those in Thessalonica, should devotedly serve the living and true God and eagerly wait for His Son from heaven. The Rapture is the next great event in the revealed program of prophecy.

Moody Bible Institute Monthly

# Child-of-God Truths

## For Whole-Hearted Christians\*

By Rev. J. E. Wayland, Malden, W. Va.

**W**HAT is the coming of Christ for His own?

The coming of Christ for His own is the comforting, purifying, and blessed hope of the Church (I Thess. 4:18; I John 3:3; Tit. 2:13).

What will happen to the children of God when Christ comes for His own?

The deceased will be resurrected, the living will be changed, and all will be gathered together with Christ in the air and be made like unto Him with glorified, immortal bodies (I Thess. 4:16; I Cor. 15:51; I Thess. 4:17; I John 3:2).

What will happen to the Jews when Christ comes with His saints?

That will be the glorious day of Israel's blessing and restoration (Rom. 11:26; Acts 15:16).

What will happen to the living nations when Christ comes with His saints?

The living nations will be gathered before Him as He sits upon the throne of His glory, and they will be judged on the basis of the treatment they have given the brethren of Christ, the Jews. Some will be admitted into the kingdom of heaven that is set up on the earth, and others will be denied admittance (Joel 3:2; Matt. 25:31-46).

What three classes of people are mentioned in the Word of God?

The Jews, the Gentiles, and the Church of God (I Cor. 10:32).

What is the true Church of God?

The true Church is composed of all born-again persons, united to Christ by the baptism of His Spirit, forming that body of

which Christ is the Head (John 3:3; Rom. 6:3; I Cor. 12:13; Eph. 1:22, 23).

Will the world be converted by the Church in this Holy Spirit age?

God's revealed plan for the world in this Holy Spirit age is not the permeation of the world by the gospel until the world becomes righteous, but the out-calling of those who will believe, and these thus become a godly people in the midst of a wicked world (Matt. 13:38, 39; Acts 15:14-18).

How is the Jew to be saved today?

The Jew is saved today in the same way as the Gentile, by faith in Christ as his Saviour and Lord (Rom. 10:34).

What will be the position of the Jew in the coming kingdom age?

The Jews will then be a favored and blessed people (Isa. 2:2-4; Zech. 8:7, 8, 22, 23; 12:7, 8-10).

In order to understand prophecy in the Old Testament, what events and doctrines should one know?

One should know: 1. The doctrine of the two advents of the Messiah, (a) the advent to suffer; (b) the advent to reign. 2. The doctrine of the "remnant." 3. The doctrine of the day of the Lord. 4. The doctrine of the kingdom (Isa. 53; 9:7; 10:20; Rom. 10:27; Isa. 2:12; Dan. 2:44).

What is the doctrine of the remnant?

In the history of Israel a remnant composed of spiritual Jews is seen among national Israel. At the advent of the Lord Jesus, there was a remnant that looked for redemption. During the Holy Spirit age this remnant is composed of believing Jews. During the great tribulation a remnant out of Israel will turn to Jesus as the Messiah

and will become His witnesses.

What is meant by the Day of the Lord?

The Day of the Lord is that great period of time beginning with the coming of the Lord with His saints and ending with the destruction of the heavens and earth by fire (II Pet. 3:12).

What events will take place between the coming of the Lord with his saints and the destruction of the heavens and earth by fire?

The following events will occur during the Day of the Lord: 1. The judgment of the nations. 2. The destruction of the Beast and his host, of the kings and their armies, and of the False Prophet. 3. The establishment of the kingdom. 4. Satanic rebellion (Matt. 25:31; Rev. 19:19, 20; 20:3, 7-9).

After the destruction of the heavens and earth by fire, what will take place?

There will be new heavens and a new earth, wherein dwelleth righteousness (II Pet. 3:13; Rev. 21:1).

What happens to the souls of wicked people at their death?

From the parable of the rich man and Lazarus, we conclude that the unsaved go to be in the torment of Hades, awaiting the resurrection of their bodies (Luke 16:20-31).

When will the bodies of the wicked be resurrected?

The bodies of the wicked will be raised a thousand years after the resurrection of the saved (Rev. 20:5).

What will happen to the unsaved after their resurrection?

The unsaved will be judged before the Great White Throne and be cast into the lake of fire (Rev. 20:11-15).

\*Continued from our October issue.

## The Spiritual Body

In our mail recently the following inquiry came to us, and as our reply is longer than usual and the subject so fits into our Easter issue, we are transferring it from the department of Practical and Perplexing Questions, and placing it among our contributed articles.—Editors.

Editors, MOODY MONTHLY:

I came across the following in my reading and it puzzled me: "There is a natural body (flesh and blood and bones), and there is a spiritual body (flesh and bones). There will be no blood in heaven."

Will you give me your view?

1. Do you conceive that the only difference between the "natural body" and the "spiritual body" is that one has blood and the other has no blood?

2. Do you believe there will be flesh

and bones (as we know them) in heaven?

3. When Paul says, "It is sown a natural body; it is raised a spiritual body" (I Cor. 13:44), does he mean that the only difference between natural body and spiritual body is that the natural body has blood, bones and flesh and the spiritual has bones and flesh but no blood?

R. R. W.

### Our Reply

1. In I Corinthians 15:50 where the apostle Paul says, "Flesh and blood cannot inherit the kingdom of God," he means by "flesh and blood" our human nature in its present perishable condition, as is clear from the phrase in apposition, "neither doth corruption inherit incorruption." We think he might have said, "flesh and bones" as well as "flesh and blood," only that the

latter comes more naturally to mind in such a case and is more commonly used.

2. The foregoing carries the corollary that in Luke 24:39 when our Lord said, "A spirit hath not flesh and bones as ye see me have," He might have said instead, "flesh and blood." This He did not say because He was appealing to the sense of sight and touch. Flesh and bones could be seen and touched without difficulty, but the same is not true of blood. It is proper to add, however, that there are scholars whose opinions are entitled to the greatest respect, who consider that the absence of the word "blood" in the words of our Lord is significant. C. E. Stuart, for example, an English commentator, says: "Blood which is the life of the flesh (Lev. 17:14) was poured out when He died, and that life given up was never taken back. Hence



there seems to be a point of importance in the words here used." This appears to be a matter of opinion, however, and nothing more.

3. But furthermore, it is essential to keep in mind that while it was the resurrection body in which our Lord appeared to His disciples—and of course, a real body, yet it was not the form or appearance of that body in its glorified state. That is, we are not obliged to think of it as the form or appearance of that body in which He now appears in the presence of God for us. And for the same reason, we need not suppose it to be the form or appearance of our glorified bodies in that day when we shall be like him (I John 3:2).

We cannot say what may be the form or appearance of our glorified body, but if we may judge by the resurrection body of our Lord, then we may think of it as palpable to the senses, and a body capable of being sometimes visible and sometimes invisible. It will be a spiritual body of course, but not spiritual as regards its substance, for it will still be matter. It will be spiritual as regards its use, however, and its environment. To use the language of another, it will be "a companion to the soul as wings are to a bird, as light is to heat, and fragrance to the breeze."

We trust the foregoing may be of some help to you.

Sincerely yours,

THE EDITORS

## Resurgence

By Annie Agnes Smith, Norfolk, Va.

Why should I fear to die  
When every night I close my eyes  
And drift away to realms unknown,  
And know not even that I lie  
Within my bed?

Ah, then I do not know  
That care and sorrow is my lot,  
That loneliness and grief are mine,  
That stormy winds around me blow  
With great alarm!

I simply close my eyes  
And cares and burdens slip away,  
And dreams are sweet of happiness,  
And singing birds and cloudless skies,  
When I'm asleep.

I do not fear to die.  
I long for rest from earthly care;  
And when the sweet release shall come,  
I'll close my eyes without a sigh,  
And be at rest.

This shall not be the end,  
For, far beyond the stratosphere,  
From realms unknown to mortal mind,  
God will a heavenly angel send  
To bear me Home.

Forever with the Lord!  
The billows turbulent shall cease  
To beat upon my bark so frail,  
Obedient to His Holy Word  
Forevermore!

## THE SHAME OF THE CROSS

(Continued from page 303)

"We love him because he first loved us."

The Cross has a leveling effect. The middle wall of partition which stood between the privileged Jew and the "far-off" Gentile, was by it broken down. The enmity begotten by the vaunted superiority of the Jew was slain when equality in guilt was manifested by the Cross. "Peace was preached to those who were afar off, and to them that were nigh."

### Christ's Cross and Our Cross

One other aspect of the Cross claims notice. "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). "His cross" in this verse clearly means the painful but necessary sacrifice of all that stands in the way of faithful discipleship. Loyalty to the Lord must and will put His claims first, and to do so will create a cross, each one his own particular cross. Needless to say, these crosses have no sin-purging office, and are consequent upon the new relationship between the Lord and His disciples, which postulates a prior cleansing from all sin.

Let none presume to set the cross created by the call to follow Him on a level with the Cross of Calvary. No suffering for righteousness in the disciple's life can have the least effect in atoning for sin. Alone He did that work. To Him be the glory.

# Three Imperatives of Life

By Rev. Solomon Birnbaum, Chicago, Illinois

**J**ESUS said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9, 10).

We have here the principles of life's warfare, the paths leading to highest achievement.

**Ask!** To every man coming into this world comes this imperative—ask! What do you want of life? What do you expect of it? Ask for it. Have a goal; have a purpose.

And ask in such a way that you may receive; which means ask for something that is there to receive. Be sure that the goal is real, not imaginary; is worth while. Ask with earnestness, with insistence, with directness. Show that you really want the thing and that it is what you need. And yet do your asking with humility and wis-

dom, considering that you are the receiver and not the giver. Therefore, be humble, be gentle, help others along the road.

**Seek!** This is the second of life's imperatives, the second rung in the ladder to heaven urging men upward. Seek! Jesus, the true assayer of human endeavor, the propounder of man's final philosophy, needs only three syllables to do so—ask, seek, knock—while others have wearied themselves in making many books.

**Seek!** Where is he that says that loyalty to Jesus hampers science—seeking, research? From the very lips of God, in the Book of God, with an emphasis unparalleled, peals forth the command—seek!

A true Christian is at all times a seeker, indefatigable and unlimited as to lines of research. Yet one thing is of first importance, "Seek ye first the kingdom of God." As we scale the ladder of that kingdom, ever wider and wider horizons come into our vision challenging: Seek! Seek!

**Knock!** Asking in the way of the Master issues into seeking, seeking into knocking. The engineers who cut the tunnel underneath and across the foundations of New York first asked, then sought the means, and finally blasted their way through miles of rock till the door was opened. This is the kind of knocking the Master commands, the only kind that opens doors.

Precious things are always, as it were, shut within closed doors. Nevertheless, there is always some one on the other side to open if you unanswerably claim the right to enter. All men born in this world are the heirs to the secret treasures of God if they will but knock and claim admission. Happiness, while not life's greatest reward, is yet very precious. Do not wait expecting that it will fall, untoiled for, into your lap. Knock, work, and it shall be yours. The choice flowers of the garden of happiness require unceasing toil as well as the sunshine and the rains of heaven.



# After High School, What?

## Harry Vom Bruch Talks to Young People

Mr. and Mrs. James M. Worsham are residents of Long Beach, Calif., who one evening last year on their own initiative, invited to their home the Christian Endeavorers of that vicinity to listen to the popular evangelist, Harry Vom Bruch, who was to advise them concerning their plans after completing their high school work. A stenographer was present who recorded Mr. Vom Bruch's remarks, and his host and hostess kindly furnished them to us for publication, but with the thought of afterward preserving them in pamphlet form for more general distribution. With gratitude to these friends and to Evangelist Vom Bruch, we spread the report before our readers in this issue, and the prayer goes with it that God may bless it to thousands of young hearts and to their parents also.—Editors.

**T**HE question is often asked, "What do you suggest that I do with my boy and my girl when they are through high school?" And, "What shall I do when I am through high school?"

I always suggest, "Go to a place like the Moody Bible Institute in Chicago." You have all over America Bible institutes as at Los Angeles, Minneapolis, Indianapolis, Denver, Philadelphia, Binghamton, N.Y., and there will be more in the days to come. But what I am going to say tonight deals more with Moody Institute because I am more familiar with it. While in their catalogues all military schools may look alike, there is only one West Point. Moody Bible Institute is the "West Point of Christian Service."

It is often said that a school resembles the character and personality of its founder, that the spirit of the founder permeates the school. Moody was a warm-hearted, kindly Sunday School worker and evangelist, and his spirit surely lives on at the great Institute he founded.

As to requirements for entrance to Moody Institute, the desire is that young women be eighteen years of age and young men, twenty-one. A large per cent of the students work their way through school. They have an employment bureau to aid you. If a young person can get through the first term, he should be able to get through the other five terms without home aid, as there is no charge for tuition. The only expense is your board and room.

Some of the students after graduation go back into the ordinary walks of life and not into full-time Christian service. But they go back as better Christians, better citizens, better business men, better husbands and wives, enriched because of their experience in a school of this sort. I covet for every young man and woman to whom I preach, the privilege of going to a place of this kind, and for three reasons.

First, it is



### A Place of Associations

Here are the cream of the world, picked from every country on the globe, young men and women of high ambitions and ideals. My two younger brothers both graduated from the Institute. One of them roomed with a converted lion-hunter from Africa. The other was an intimate friend of a man who used to be a saxophone player in the John Wanamaker band in Philadelphia, and who then ran three dance orchestras in Philadelphia. At the time of his conversion he was making sixteen dollars a day on each.

This man worked his way through. One day, unable to borrow even a quarter, he prayed for it. A little later, in going across the street, he was struck by a yellow cab. The driver jumped from his seat and ran around to see if he was hurt.

"No," he said, "I am not hurt the least bit."

But the cab driver insisted on taking him to headquarters, as the company would probably discharge an employee who failed to do so. So he got into the cab and was taken to headquarters, where the manager talked to him. Finding him unhurt, the manager said,

"Would you be willing to sign a release to the company for twenty-five dollars?"

And he did. Afterwards he said,

"I asked God for twenty-five cents and He gave me twenty-five dollars. All that happened to me was that I got my clothes soiled a little bit."

There is one young woman who has been a missionary in Africa. She has a mailing list of those who have gone out, and when they write to her, she compares and reads

and sends information of each country to others so all can know what the others are doing.

After all is said and done, life is made up of friendship. Outside of the friendship of Christ and our friends, there is nothing much left to live for. Some young people think there are no clean-cut Christian characters left, but there are many of them. There are deer left, but if I went to hunt them I would not take a gun and stand at State and Madison, or Broadway and Forty-fourth Street. I'd go to the north woods, to their watering places and feeding grounds! So it is with Christian young people. Do not look in the dance halls, poolrooms and theatres for them. You will find them where young people of that type gather, and some of the finest young men and women will be found in places like Winona Lake Bible Conference and the Moody Bible Institute. I covet the association of you young folk with men and women of that type.

In the second place this school is

### A Place of Inspiration

I have seen young men and women rise to great heights of interest and zeal in the white heat of an evangelistic effort, sometimes to forget them afterwards. And people have said,

"Oh, if the meetings could go on longer! What would it mean to them if they could have these impressions continued?"

Listen, if there is an anteroom to heaven, it is the Moody Bible Institute. There is the greatest singing on earth. Every class is opened with song and prayer. And the atmosphere is marvelous. I have often been there when the class was dismissed, and I have sat in my seat unable to move, not interested in eating, anxious to be alone with my own thoughts. I could not get away from the inspiration of that hour, and I did not want to. Think of the joy of having that, month in and month out, for two years!

In the third place, the Institute is

### A Place of Preparation

Abraham Lincoln said, "I will prepare myself, and if the opportunity comes, I am ready"; and when the opportunity came, he was ready. Calvin Coolidge said the same. You can get a training in two years in the Institute that will prepare you for Christian work when God calls you to it. There are a number of courses offered; Bible, Music, Missionary, Christian Education, and now a Pastors course. I would suggest the combined Bible-Music Course for the first term, and then you will know what you are most interested in. You can "make a switch" and get credit for the work already done.

I am often asked, "Would you go to college first or to the Institute?"

I would say, "Go to the Moody Institute first."

One reason is, you are not safe in modern colleges unless you are rooted and grounded in the Word of God. If you get the Bible instruction and Christian training first you will be able to maintain your faith and strengthen that of those around you.

In one of our meetings in Wisconsin a young woman asked me that same question, and I gave her my answer. She said, "I believe I'll take my nursing work first."

She did. Some time later I was preaching in the Moody Memorial Church in Chicago. At the close of the service she raised her hand for prayer, but she would not come into the inquiry room. She came up to shake hands with me after the meeting and I could smell cigarettes on her breath and there were marks of dissipation on her face. When I spoke to her about it, she merely said,

"Well, everybody's doing it."

On the other hand, a young girl from New York came to the Moody Institute and took her training for a nurse afterwards, at a hospital in Oak Park. She and several of her classmates at the Institute did the same, with several other Christian girls. Those fourteen girls, when I was preaching in one of the Chicago churches, all sat together in uniform one night, for they had to go on duty as soon as they left the church. They went through their training days in the hospital in the same delightful atmosphere they had found at the Institute. You can do that wherever you go afterwards because there is a group always that go off elsewhere together. That is why I say, go to the Moody Bible Institute first.

It is the hardest thing in the world to stay in that school long enough to graduate. There are a number of reasons why this is so. One of these is that its students are always in great demand. The spirit of the founder still lives there. Then the Institute is at the crossroads of America. No outstanding Christian leader gets near Chicago without being invited to give a message to the students. Not only is the greatest faculty ever assembled in one place there, but you may hear in two years as many as thirty or forty of the most outstanding religious leaders of the world. Every year men make every effort to attend the conference at Keswick in England. In these two years at Chicago you have a half dozen Keswicks at your door, for at Keswick, men hope to hear ten or twelve leaders only.

Then, the Moody Bible Institute is

### A Clearing House

Some evangelist or pastor may have need of just the type of young man or woman that you are. They well know that there is always some one who will fill the bill in training at the Institute.

During your course you have three practical assignments of work a week for each term. You may be singing in a choir, helping in a street meeting, and doing personal work in a rescue mission for one set of assignments. Then you may be visiting in the hospitals, teaching a Chinese class, and directing young people's work in a church the next term. During your last term, you may be assigned to the county jail,

where you will have experiences that you will never forget, like the time I stood where the gallows is erected and two arch-murderers sat before me. It is the knowledge of the Word of God and this practical training that make it possible for men to draw upon the student body when in need of assistance.

I am an evangelist. If I do not know where to get a singer, I wire Moody Bible Institute. When a pastor needs help, he will wire their Christian Workers Bureau. So will a man in rescue mission work. For that reason I say that this is a clearing house of Christian workers.

Supposing there are two young women ready for work. One is a university graduate, fully trained in the theoretical, and the other is from a Bible institute. The university girl must admit that she has had no practical work, that all her knowledge comes from books, while the Institute girl says,

"Oh, yes. That was one of my assignments at school."

Now I ask you, which will get the job, the university girl or the girl with the practical experience?

### College Spoiled Young People

While I was preaching in Los Angeles, at one time, I was entertained in the home of a Christian man. He told me of his children.

"I have two girls," he said. "I sent them to college, my denominational college, and they came back very different girls. They scoff at the things they once loved and revered."

I told him that he should have sent them to Moody Bible Institute first. "There they would have had training in the Word of God and would have learned how to ascertain the will of God concerning their lives, the greatest lesson learned there," I said.

Do you know, he called them both in and asked for two years of their lives? And he sent them to the school D. L. Moody founded. The older one later said to me, "When my father said that he wanted us to go to the Moody Institute, I knew that he had been talking to you, and I was mad enough to bite you."

Later, however, she said not only was she going there, but she was going gladly. She thought she was going to win a scholarship and go to Boston to study to be a psychiatrist. She won the scholarship, but returned it and went to the Institute.

Her younger sister was more bitter than she. She was infatuated with a young cigarette smoker and did not see how she could leave the boy.

Her father drove our party to Chicago. We left for the East before this girl had been won over. We drove home by way of the Grand Canyon, stopping over at the El Tovar Hotel, where I wrote to her saying,

"I hope by the time we reach Chicago, you'll write your Daddy, 'I'm not only going to Moody Bible Institute, but I'm going gladly.'"

And that is exactly what happened. After six weeks, their father wrote me, saying,

"I have two different daughters."

If he could see a change in six weeks, what would be the difference in two years?

In the choir of Bob Shuler's church sat

a young woman, one of the foremost leaders among the young people, named Margaret. She was so painted up that you could hardly tell what she looked like. One night I met her in the office, with her father and mother. I said,

"Just a minute, Maggie. I want to say something to you. If one-tenth is true that I hear, you are one of the outstanding Christian girls in this church, but I would never believe it to look at you."

She answered, "I have noticed that you looked at me rather strangely."

And I told her, "If I met you on the street, I would be afraid of you."

Her mother and father gave me a look that said, "Go to it." Well, the next night after I had talked to her, she came up to me and said,

"How do I look tonight?"

She looked like she had stepped out of an old-fashioned family album. The only answer possible was,

"You look lovely."

Her parents were so delighted that they asked me to their home for a chicken dinner, and a preacher never refuses that, so I went. They did not have all the comforts and necessities in their home that you may have in yours. If ever I have been where the mention of the Moody Bible Institute, two thousand miles away, would seem out of place, that was it. And yet, I talked about it. Maggie listened, and presently exclaimed,

"I wish I could go, but that is impossible."

I answered, "If your heart has big and strong desire to go there, pray about it. It may surprise you what God can do."

Maggie had a younger brother she had been praying for, for a long time. He was not home when I was there and he never came to church.

### Maggie Prayed On

A few weeks passed and he came in, threw both arms around his mother and sister and said,

"I was passing an open church door. I don't know why I went in, but when I got inside the Holy Spirit spoke to me and I am saved."

He turned to Maggie and said,

"I do know why. You kept on praying for me. I thought when the meetings closed you would stop, but you kept right on. I have you to thank for this. I have saved a little money, only two or three hundred dollars, but I want to give it to you to buy for yourself whatever you wish."

Maggie said, "I want to go to the Moody Institute."

And she used that money for that very purpose.

On my next visit to Chicago I went down to the Pacific Garden Mission where Billy Sunday and Mac, whom most of you know, and many others were saved, and this girl was playing the second piano. It was not long, under the instruction of "Ma" Taylor, America's greatest woman pianist of gospel music, before Maggie could play that piano just about as well as her teacher. I said, "Maggie, I want you to promise me one thing, that you won't look at the boys until your last term."

I was afraid if she got to looking at the boys and they got to looking at her, she would not get her lessons. She promised,

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"I won't look at one of them."

But a young man came along, by the name of Jimmie, and something on the inside of her did a "loop the loop" and the same thing happened to him. When we were back in Shamokin, they all asked me about Jimmie. He was certainly a fine fellow and the outstanding Christian lad in his town. When a famous artist came through Chicago seeking a subject he wanted to paint in getting a likeness of Christ, he chose this young man. His character reflected the Lord Jesus, as well as his countenance. Later Maggie married him, and they are working together in the Master's vineyard.

I was entertained in New York in the home of some fine Christian people. They had a daughter whom I was privileged to lead to Christ in her home. When I talked to her of the Institute she said,

"Now that I am a Christian, are you going to make a preacher of me, too?"

"No," I answered, "that is not my purpose, unless it is God's will."

All I wanted for her was spiritual development. We spend a lifetime in developing our bodies, we spend from eight to twelve years in school developing our brains; but we spend only twenty-six hours a year on the average for our Christian education. And then we wonder why we are going lopsided!

The cause of the crime wave is lack of Christian education. Any chair or table that stands on four legs will stand on three. You never saw any that could stand on two. There are three sides to man, the physical side, which is well cared for, the mental side also well attended, and the spiritual side, too often forgotten. Is it asking too much for a young man or woman who claims to know Christ to take two years out of his or her life and give it to development of this acquaintance with spiritual things?

#### Some Institution!

This young woman went to the Institute. The first two weeks there she cried every day because she was homesick. The last two months she cried because she knew she would have to go home! And when she graduated, she came back to take a post-graduate course. The last term that she was a student she received a call for Christian service. She went to Davenport, Iowa, where she was met by members of the Billy Sunday party. After four days' trial as pianist, Rodeheaver said to her,

"If you want a position in this party, it is yours. Your work has been satisfactory to Mr. Sunday."

Everybody was sure they knew what she would do.

"She will take it, of course."

But during her last term at school, a little unknown Presbyterian evangelist working in one of the hardest states in the

Union for successful Christian work, said, "I need some help."

This girl with three others who had formed a quartette, assisted that man for two years instead of going with Billy Sunday and living in the glory of such prominence.

Any institution that can take a girl and develop her talent and at the same time her spiritual character so that when she is offered a job in a great evangelistic party in America she can say No, and Yes to God's revealed will, is some institution. And that is why I covet for you young people the privilege of having some time in a place like the Moody Bible Institute.

Why am I saying these things? I have asked thousands,

"What are you going to do after high school? Their answer is,

"Go to college." Seldom do they say,



A Sky-Line Silhouette of the Institute Auditorium

"I don't know what I am going to do next. I am seeking to know the will of God for the future."

Most young people are planning when they should be seeking. Go to the Institute without plan or program, taking advice from Lincoln. You attend to the preparation and let God do the choosing, and there will be no wreck.

I have encouraged young people out of all sorts of places to go to the Institute, from the farm, from wealthy homes, out of banks, business and schools, and I have yet to have one say,

"I am sorry that you took me out and sent me to Moody Institute."

I hope that day will come when every Christian parent will say,

"When you finish high school, you can go to that school."

Let us say about 85\* per cent go back into the ordinary channels of life, but that 85 per cent are just as well prepared for Christian service as the 15 per cent are. Do not think for one moment that you would not find use for your training.

#### No Dead Crowd

And do not think that you will find this a dead crowd. There is no livelier group

\*We are informed by the Business Manager of the Institute that these figures should be reversed probably, and that 85 per cent go into definite Christian work and 15 per cent go back "into the ordinary channels of life."—Editors.

in the world. They expect to have the time of their lives and they have it. They play baseball and have outings. They have excursions, sailing across Lake Michigan for dinner and outdoor fun, and then coming back, have a glorious meeting on the boat. Once I brought the message. What a great time we had as we pulled into the docks singing after a wonderful day of fellowship together.

Coming down the mountain the other day I got to talking to Mr. and Mrs. Worsham about this subject. Mr. Worsham said,

"Harry, I wish my boys and girls could hear you talk. Would you repeat it if I have them all together in our home?"

I agreed. That's how this gathering came about. If, after this little talk, you are interested in this grand old school, I suggest that you drop a card to them asking for information.

If that day ever comes, before you go on to your own denominational school, you will look back on two years of experience in Chicago as the sweetest time of your life.

There are three terms a year. They have an Evening School of about eight hundred or more students, but because of the fellowship, the Day School classes are better. Some buildings are given over entirely to married students.

In our Kansas City campaign three doctors were converted.

One was a veterinarian. His wife came to service and said he had been drunk every night for six months, and requested prayer. But he came to the meetings and was converted. He planned to go to the Institute, and then the bank broke. But he went anyway. He got a job as a police sergeant at night. Many a time women from the streets were brought in and locked up over night. And he told them of the Saviour. Presently his family joined him, and they were together for the last year enjoying the association and inspiration in this place of preparation.

Are there any questions?

"You said that a young man should be twenty-one. What is he to do between the time he finishes high school and the day he is twenty-one?"

Many times a young man may get in under age. One young man in New York who had been famous in London as a boy preacher, was admitted at the age of sixteen or eighteen. He was conceited, arrogant, and almost impossible. They took him in on probation and he made good. He is now teaching in Indiana.

"What is the purpose of this school?"

It is to prepare you for all kinds of practical Christian work for home or foreign fields, if God calls. But we owe it to ourselves to take two years for the development of the inner man whether we choose a Christian vocation or not. Most ardent speakers in evangelism are men and women from Bible institutes.



"What does it cost?"

It costs nothing. You pay five dollars or ten dollars entrance fee. Nurses and doctors are right there to care for you if you are ill, for which care among other things this fee pays. You pay from \$6.45 to \$8.70 a week for room and board. This is no more than it would cost you to live at home. It costs you no more there than elsewhere. And you have the triple advantages of association, preparation, inspiration.

It costs more than a thousand dollars a day to run the Moody Bible Institute. Expenses are covered by free will offerings from friends. As this school is interdenominational, you are able to work with any group, and you are prepared for life service wherever you may be called.

## Mr. Worsham Speaks

Dear Young People: Mrs. Worsham and I were in the mountains recently, and Harry was telling us about his experiences at Moody Institute. I never knew before that he was such an enthusiastic booster of the school.

Harry, if the others of this group have been affected tonight as I have been, this is one of the most profitable hours you have ever spent.

Just after my conversion, I left my home and business affairs and spent three weeks at the Moody Bible Institute in Chicago. And I was so impressed with the atmosphere of the Institute, with the faculty, and with the student body, that on my return I placed a check for \$5,000 to insure my children an opportunity to attend that

Institute, and I sent the Institute a check of \$1,000 also, to express my appreciation of what those three weeks had meant to me.

I hope that every boy and girl here tonight may have the opportunity to attend this interesting institution, and that many of you have formed the resolution in your hearts to do so.

A young man whom I have had the privilege of assisting in his career at school, recently sent me a beautiful letter expressing his appreciation for the opportunity he had received. I wrote him that I did not want his education to cease until he had spent at least one year in the Moody Bible Institute. No person has completed his Christian education unless he has been a student at some such institution.

## An Oasis in the Desert

Last summer the Moody Bible Institute received a donation for its work from a lady who was vacationing at a resort on the coast of Maine. In a letter accompanying it she related an experience, which will interest our readers, and which we have received the privilege to print.—Editors.

I CAME up here from —, on July 11, and for three Sundays I attended various churches where the ministers had no conception of the Lord Jesus Christ and His power to save. Finally, last Sunday, after service, I courteously asked the minister if he could tell me of any church nearby where I could hear a

gospel message, explaining that I was in Christian work, and felt that the message for today was salvation through the blood of Jesus Christ.

He replied that his parish and that of a brother minister covered a territory of many miles, and that "the other minister preaches as I do."

"No," he added, "there is no place where they give a gospel message. If you go to —, twenty-five miles away, you will find a church where you will hear what you desire."

So that evening I drove over to —, and as I entered the church they were singing "More Love to Thee, O

Christ," and "Love Lifted Me," and I felt as though I had come upon an oasis in the desert. The preacher was a graduate of the Moody Bible Institute, and gave a clear, inspiring, uplifting message on the power of the Cross of Christ.

The reason I am writing this is because I want you to know how happy I am to have a small share in carrying on the work of training men and women for Christian service. Discovering that Moody graduate preaching the gospel, where all around was rank Modernism, made me wish that others could realize the great need for more Christian young men to be trained to go out and win others to Jesus Christ.

M. L. M.

## Anchored

By R. S. Hosford, Rosario de Santa Fe, Argentina

MAN'S opinion about his sin changes.

Man's opinion about himself is not fixed.

Does man know himself?

Is man's opinion concerning himself and his sin infallible? If so, why does it not remain fixed?

Man has been studying himself and his sin for long ages. Where has he definitely landed? When shall he arrive at an absolute conclusion in the matter? He has not thus arrived in thousands of years; shall he still need another such term ere he knows himself and understands his sin?

After all, is it man's opinion of himself that counts? Is it his explanation of his sin that puts it away?

Time has not altered God.

Time has not altered truth.

Time has not altered heaven or hell.

Time has not altered the gospel.

Jesus Christ, the same yesterday, today and forever.

If man's momentary opinion of sin differs from God's eternal conception of it; if a thousand pulpits announce a modification of the eternal councils of grace; wherein is

God the loser? Wherein is the need for a changed gospel for a changed age?

What individual man needs to know is what God's opinion is of him.

What individual man needs most to investigate is what God's remedy is for his sin.

Who is that daring man that undertakes

to inform his fellow-heirs of immortality concerning their eternal selves and their sin?

Such knowledge does not originate in the churches, nor in the universities, nor in the Vatican, nor in man's mind. It never was known, nor ever shall be discovered except in the Word of the living God.

### THE SACRAMENT OF THE LORD'S SUPPER

(Continued from page 304)

might be saved? I have never known any such. I have known personally men who turned aside from careers of great promise to give their time and strength and talents that hopeless sinful men might have the truth of God.

Some years ago I walked into a theological seminary and listened to the most beautiful violin music I had ever heard. Following the sound I found a man playing alone in the reception room—a man with a talent that might have brought him fame from shore to shore. He was a missionary from Africa, at home on furlough, just one of thousands who have turned aside from fame and fortune that men might

know Him whom to know aright is life eternal. Do men who do not believe in His redemptive work do such things? I have never met any. Why should they when there is no redemption to teach?

Truly, He died for our sins on the tree or else He died in vain, for those that reject His redemptive work reject His teachings as well, and such things as are left are without power and authority. Those that accept Him as an example only, do not follow that example, nor can they persuade others to do so. Those that believe gather others that believe, for the gospel of the blood of Christ is still the power of God unto salvation to them that believe.

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# Echoes of the Twenty-Eighth Founder's Week Conference

By William M. Runyan, Chicago, Ill.

**W**HILE superlatives must be repressed in writing of this conference, it is to the praise of God that the urge to use them is confessed, so gloriously did He manifest Himself during the five-day convocation.

Weather was superb—seasonable, but without storm; throngs of eager attendants were on hand, both as guests in the Institute from various parts of the world, and as daily visitors from every part of Greater Chicago. Registrations were almost double the number of last year. The cosmopolitan character of the gathering is suggested by the fact that public prayer was offered by ministers and others from states as widely separated as Massachusetts and Texas, Washington and West Virginia, Colorado and Pennsylvania—a few of the thirty-five states represented in intercession and attendance. The range of interest was immensely widened through the broadcasting of most of the daylight sessions over W-M-B-I.

The privilege of beginning with a dynamic mass meeting on the afternoon of the Lord's Day is always an advantage, and the perfect weather of February 4 was favorable to the presence of the throngs that crowded the Auditorium, Keith Hall, Massey Chapel, and the Lecture Room, the three latter being linked by an amplifier with the speaker's platform.

## "Behold, I Come Quickly"

The Scripture assurance, the conference motto, in massive letters across the pipes of the great organ, was made vocal in song, allusion, prayer, and addresses in the great mass meeting over which Dr. James M. Gray presided.

The audience, in place long before the announced hour for opening, was directed informally in the singing of familiar songs by Mr. George S. Schuler, of the Music Faculty. The Institute choir of a hundred voices having taken its place, Mr. Talmage J. Bittikofer directed the soul-stirring rendition of the anthem, "Watchman, What of the Night?"—and during the conference, of many anthems and special selections—Mr. Alfred Holzworth at the organ, and Mr. Karl McGuire at the piano, contributing instrumental support. The place that sacred praise in song, hymn, and anthem, has held during the years was opulently sustained during these five enriching days, various congregational leaders from the Music Faculty directing as announced on the program. Who that heard can forget the anthems, "Watchman, What of the Night?" "He Is Coming Soon," and "Onward, Christian Soldiers"?

Dr. Gray was the first speaker on Sunday afternoon, regard for sequence of theme assigning him to that place. The dominant note was struck by the conference motto, and the speaker gave cogent answer to the inquiry, "What Is Meant by the Second Coming of Christ?" The address is in this issue of the MONTHLY; its utterance—the living voice, the urgency of spirit,

the clarity of statement—profoundly moved the hearers.

Rev. Paul W. Rood, whom Chicago has but recently welcomed as pastor of the Lakeside Swedish Mission Covenant Church, while he continues as president of the World's Christian Fundamentals Association, stirred the vast throng and carried forward the exalted standard of truth with the theme, "If Christ Should Come Tomorrow!" Voicing interpretation, exhortation, and thrilling illustration, the speaker seemed divinely appointed for the hallowed occasion.

## Monday—Alumni Day

Mr. Max I. Reich opened the Psalms with an intimacy and understanding that made the 8:30 hour of each day spiritually refreshing. One could almost feel that the rich and devout interpretation of the Twenty-third, the Thirty-second, and other Psalms, were from some treasured devotional volume whose pages were agleam with golden epigram and gems of thought. Better than that, however, these treasures were brought by the living voice and presence of a teacher of notable character and understanding.

Alumni Day found a number of former students on the program, though Dean R. L. Moyer '15, of the Northwestern Bible Training School, Minneapolis, could not be on hand because of unavoidable circumstances at the last moment.

President Howard W. Ferrin '19, of the Providence (R. I.) Bible Institute, convincingly stated the need both of evangelicism and evangelism in the New England field, for years held in the clutches of Unitarianism and conservatism. The hand of God is opening many doors to a proclaiming of the gospel, including regular radio broadcasts. Many trenchant and quotable sentences marked this message. The Institute in Providence is regarded, as to message and method, a daughter of the mother school in Chicago.

Rev. Harlin J. Roper '20, pastor of the Scofield Memorial Church, Dallas, Texas, carried the large company with him in unfolding the story of providing a systematic Bible study plan for his church, which operates under the motto: "The Bible as It is for Men as They Are." Instances of the significance of permitting the Bible to speak for itself were convincing.

The Alumni dinner, fellowship meeting, and business hour were, as usual, graciously revealing of the tie that binds Alumni hearts in Christian love. When the span of hours ended, the newly elected officers of the Association for the coming year were: Rev. Arthur G. Annette, Grundy Center, Iowa, president; Rev. Paul L. Arnold, Paxton, Ill., first vice-president; Rev. Ronald R. Kratz, Creston, Iowa, second vice-president; Miss Esther R. Klemme, Chicago, secretary; Howard A. Hermansen, Chicago, treasurer. Dr. P. B. Fitzwater is faculty affiliate, and Mr. Thomas S. Smith, sponsor for the trustees.

The Monday evening session was memorable. Professor Oswald T. Allis, Ph.D., of Westminster Theological Seminary, Philadelphia, presented a startling exposé in his address on "The Short Bible—Its Meaning and Menace." He declared that one of Moody's sayings, displayed before the audience, expressed exactly the position that he holds—"You would have a queer Bible if everybody cut out what he wanted to." Further, he said, "The so-called Short Bible, the work of Professors Goodspeed and Smith, of the University of Chicago, retains only one-sixth of the Old Testament, and only one-half of the New Testament." The significance of the omissions—what and why—and the jumbling of what remains, were convincingly shown to constitute the menace of the Short Bible to evangelical Christianity.

Dr. Gray took occasion at the Monday evening service to share with his hearers a look into the future. He gave a preview of the proposed

## "D. L. Moody Centenary and Moody Bible Institute Jubilee"

This event will, D.V., command worldwide interest in 1936 and 1937. The first date marks the fiftieth anniversary of the founding of the Institute, and the latter date the one-hundredth anniversary of the birth of D. L. Moody. The celebration will be observed in three stages: First, in September of 1936, a testimony of the life and work of Moody will be embodied in addresses presented from many Chicago pulpits. Second, at the Founder's Week Conference of 1937, a program of unsurpassed strength and spiritual power being hoped for; and, third, in June of 1937, when a two-weeks' homecoming period for former students, instructors, officers, and employees, will offer opportunities for fellowship and grateful memories.

The early announcement of this great prospective event was deemed advisable that plans could be made well in advance which would contribute to its success.

## Tuesday and Wednesday

These days may be regarded as the period of prophetic research, study of Christian Evidences and the work of the Holy Spirit, the exercise of intercession, not forgetting two stirring and heart warming messages by Rev. Gustaf F. Johnson, pastor of the Swedish Tabernacle Church, Minneapolis.

Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, had three periods for prophetic exposition, the 9:30 period on two days, culminating in the evening service of Wednesday when the large auditorium and three other halls were crowded to hear his convincing and arousing address on "Recent Prophetic Developments." A "straight shooter" is a phrase of the day, which could fittingly be altered to "straight thinker," as related to Dr. Ironside. What with distinct speech, understandable phrase, and ample voice for

any hall or occasion, certainly audiences are favored who can study Bible prophecy with this instructor.

Dr. M. E. Dodd, president of the Southern Baptist Convention, was hindered by serious illness from appearing, much to the regret of the conference, but a gracious Providence had placed Dr. W. L. Pettigill, of Wilmington, Del., near enough at hand to be the emergency man for Tuesday afternoon. Micah, the prophet, is better appreciated by those who heard him. Thank God for the "substitute" speaker!

Dr. Gray occupied the second period assigned to Dr. Dodd, using by request a theme that had not been presented by any other contributor to the program—"The Relation of the Holy Spirit to the Believer in Christ." Clearly defining the personality of the Spirit, he then advanced to a consideration of His indwelling, baptism, and filling, sustaining with ample Scripture reference each point presented.

Rev. Charles P. Meeker was again the director of the afternoon prayer hours on these two days, when much spiritual blessing was realized.

#### Thursday—Home and Foreign Missions Day

The rich provisions of this day are indicated by the fact that thirteen separate addresses were heard, apart from the utterances of presiding officials. Dr. P. B. Fitzwater was presented by Dr. Gray to preside at the Home Missions service. He announced in turn three speakers; first, Rev. Richard J. Zoet, a Grand Rapids, Mich., business man, who, through grace, first saw the Lord high and lifted up, then the mission to which he has devoted the past six years—pioneering in the sparsely settled lumbering regions of the northwest Upper Peninsula of Michigan. Lumbering has been completed, mills have moved on, many tar-paper shacks, log cabins, and other humble homes are scattered through this region, and no organized evangelizing agency has met the need. Vivid, tear-bringing, heart-thrilling incidents of individual triumphs through Christ gave high value to this utterance.

Rev. Henry W. Porter, pastor of the Grace Presbyterian Church in Chicago, a Negro of strength and broad culture, spoke for the fourteen million Negroes of the United States, and more specifically for the 223,000 in Chicago, menaced by the return of the saloon, needing more churches and missions, and calling for the sympathy and understanding that only the gospel of Christ can make possible.

Rev. L. B. Trowbridge, '99, secretary of the Chicago Tract Society, reminded us that 78 per cent of the more than three million people of Chicago are foreign born, or children of foreign-born parents, that there are 450,000 Poles in Chicago, making it only second to Warsaw for Polish population. Other citations clinched the claim that this vast field requires urgent and persistent work for its salvation from atheism, communism, and every form of viciousness. The work that Mr. Trowbridge is superintending follows very much the methods that would be expected of a Moody-trained man of experience—tract distribution in many tongues, street meetings, visitation, and personal contacts.

At 10:30 o'clock the tide of interest was

turned to foreign missions. Dr. W. H. Hockman, Director of the Missionary Course, presided and introduced Rev. Charles J. Woodbridge, secretary-elect of the Independent Board for Presbyterian Foreign Missions who had made a swift passage from Africa to be present at this conference as a fitting opportunity to deliver his inaugural. Speaking on "The Challenge of Biblical Foreign Missions," he based his utterance upon three Scripture injunctions (1 Tim. 15:1; Gal. 1:8, 9; Matt 28:19). This radiant knight-errant used the sword of the Spirit with assurance, and withal convincingly. The noon hour was reached with the ocean tide of interest at its full.

The missionary symposium of the afternoon is always anticipated with high expectation. Some fifty furloughed or retired missionaries were on the platform, which gave keen interest to the "Who's Who" of introduction. Bolivia, India, Transjordan, China, Burma, Africa—just a hint of the far-flung battle front. A large company of student volunteers for foreign service occupied the choir seats.

More than usual power and interest attended the series of brief messages. Miss Lulu D. Ervin, a student of '21, now secretary of the Chicago branch of the American Mission to Lepers, told of the nearly five million lepers of earth, of whom only one per cent are being cared for in any adequate way. This society ministers in forty-four countries, and Miss Ervin made vivid a number of instances of high adventure and Christian victory following.

Transjordan, its Mohammedan characteristics, fanaticisms, and needs, loomed through the lens of Mr. Ralph Fried's envisualizing address.

Mrs. Fred Legant represented the Bolivian Indian Mission, and pictured Latin America. Fifteen former M. B. I. students are now laboring in this Bolivian mission field, a place where the plodder, the persistent pray-er, the never-say-fail seed-sower must work against a superstition and immorality foisted upon a once noble race through four hundred years of absolute dominance by an apostate religious hierarchy.

Mr. Sau Chit Maung, dressed in Burmese costume, held keenest interest in a thrilling narrative of what the coming of the Christian missionary, from the day of Adoniram Judson to the present, has meant to Burma. Mingling wit and kindly philosophy with Christian ardor, he expressed the gratitude of his fellow believers for the ministry of Christian Americans in his land.

Miss Arousiag Stephanian, an Armenian young woman, a radiant beam of sunshine, known to her fellow students as "Joy," told a ten-minute story of her ancient race, its former faith and its present crying need. Her heart is in her land, but the passport problem is sadly delaying her departure, and she covets earnest prayer that God may open the door of governmental permission to depart.

Mr. James Mallis, of the Ceylon and Indian General Mission, a son of missionaries in that land, and himself an ambassador for Christ, closed this forum of facts and enlightenment by an impassioned appeal for understanding and interest. His

benediction brought the period to its conclusion.

#### The Closing Session

These days marked with high resolve and renewed purposes to serve with the God of our salvation, came all too soon to their last hour. Every available space, in Auditorium and affiliated halls, was possessed of eager worshippers. And worship it was—the songs, the anthems, duet by Mr. and Mrs. Latchaw, great anthem by the choir, special selection by Mr. Latchaw's Evening School women's chorus, prayer, and addresses.

Rev. Russell H. Glazier, an Institute graduate of 1924, was introduced, announcing for his theme, "The Challenge of a Pioneer Field." His field in China, a city near the coast, gives to him the pioneering opportunity stated by Paul, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. 15:20). The hundreds of young people in the total audience found tremendous challenge in the address of this man, young as to years, but already finding a door of great opportunity for service among university students in China, as also to the masses that surround him.

Rev. Raphael C. Thomas, M.D., a physician for Jesus' sake, a medical missionary of many years' service in the Philippines, gloried, not in his degrees from Harvard and Newton Theological Seminary, not in his medical attainments, but in the validity and indispensability of the preaching of the Cross. "What Shall I Do with My Life?" a question that pressed upon the minds of the throng of young people, was most fitting from this veteran to follow the words of the former speaker.

When this impassioned address, tempered with sober truth and wisdom, had gone its way, Dr. Gray, as at former times, brought the conference to a close with a call to consecration, of whole-hearted surrender to God, that He might use the individual life in fulfilling His own holy purposes. The solemnity of the moment cannot be indicated in print—but, praise God, it can be recalled with blessing by all who experienced the spiritual power of the occasion. And then, multitudes of young men and women having declared their purpose to be of service to Him at home or abroad, Mr. Glazier was summoned to present the offering of these lives to God in prayer, which he did, in part, as follows:

"O God, our heavenly Father, we praise Thee, we thank Thee, we adore Thee for what our eyes see now. We bless Thee with our whole hearts because of Thy presence in our midst. We thank Thee that Thy call has gone forth tonight and that hearts have heard and responded.

"We pray that Thou wilt bless every young man and young woman in this company who has for the first time tonight yielded his or her life to Thee to go anywhere and to do anything for Thee. We pray that Thou wilt confirm this decision. Lead each one, step by step, whether it be to the far corners of the earth, or to portions of our own land.

"Our Father, we thank Thee for these older ones who have already given their lives and their service. We pray that Thou wilt bless them, that the labor of their hands may remain and

continue to multiply and bring forth fruit to Thy glory.

"We thank Thee, too, for these parents. God, bless them. We thank Thee for our parents who laid us on the altar. We pray that Thou wilt bless them tonight. And bless the parents of those who are standing on their feet, who are not here tonight. We pray, Father, that Thou wilt be with them and wilt prepare them for what they will hear of the decision of their children,

and may none put anything in the way of these children who purpose to go out into Thy service.

"Now, our Father, preserve the impressions of this meeting. Before some of us have left this building the enemy will be busy seeking to steal away the decision made in this hour. O Father, cover every one with the precious blood of Christ. Cover those who have given their lives to Thee. Let not anything come in to hinder, no temptation to

affect these decisions; but we pray that the great need and the urgency may impel them to go as soon as they can, and Thou dost open the way for them to go. We thank Thee for this sacred hour, and we believe only eternity will reveal the results of this gathering and the decisions made tonight. We ask these petitions in the precious name of Jesus Christ our Saviour. Amen."

And all hearts echoed, "Amen, and Amen!"

## The Second Coming of Christ

### *The Meaning, Period, and Order of Events*

By Rev. James M. Gray, D.D., Opening Address of the Founder's Week Conference

February 4, 1934

THE theme for the whole week of our conference is the words of our Lord and Saviour Jesus Christ, "Behold, I come quickly," which were repeated by Him no less than four times in the book of Revelation. And the question that first impresses itself upon one's mind on thinking of it, is the meaning of the words.

Even a cursory reading of the New Testament shows that the event itself, the second coming of Christ, is spoken of therein again and again. Indeed it is mentioned more than three hundred times. Now we all recognize that the New Testament is a small book. The whole of it can be read in an afternoon. The more inasmuch as in that small compass the Spirit of God has caused the second coming of Christ to be referred to in one way or another three hundred times, we can appreciate the importance it occupies in His mind and the importance it ought to occupy in our minds who are the redeemed of God through the precious blood of His Son.

#### I.

It is strange, is it not, that such an event revealed in language so definite and plain, should be sought to be explained away by any who profess the name of Christ? Yet this has been the case continually. Men who ought to have stood firm and strong in the truth and to have been full of hope and cheer in the presence of that revelation, have nevertheless sought to persuade us that the second coming means something different from that which the language on the face of it implies.

#### Fables and Fancies

I have not time this afternoon to mention the fables and fancies thus indulged in, but I would come directly to the statement of my own belief, which is, that the second coming of Christ means His personal in the sense of His visible, reappearing on this earth. In other words, I mean just what our blessed Lord Himself meant as He faced the Jewish Sanhedrin in the last week of His earthly life and was adjured by the high priest. He declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). What can be understood by that if not

His personal in the sense of His visible, reappearing?

These words of our Lord require no corroboration. Nevertheless, when we come into the Acts of the Apostles we find "two men in white apparel" (they may have been angels) standing with the disciples on Mount Olivet just after Christ's ascension into heaven. They say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Could language be chosen that would have expressed the thought more plainly? "This same Jesus"—not His Spirit, not His gospel, not the progress and development of His Church in the world, but the very One who was taken up from them into heaven "shall so come in like manner" as He was seen to go. Did His disciples see Him as He went up? Then shall they see Him as He comes down. Did He go up in a body? Then shall He come down in a body. Did He go up in the clouds? Then shall He return in the clouds!

Pass now from the Acts to the epistles. Mark the words of Paul in Thessalonians, which, it seems to me, no one could misunderstand unless He purposed to do so: "The Lord Himself shall descend from heaven" (4:16). Note the intensive pronoun "*Himself*."

And then come to the last book of the Bible where John declares, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (1:7).

#### Nouns, Pronouns, and Adverbs

I need not go further with proof texts, but before I conclude this part of my subject, let me say that in the Scriptures there are certain Greek words—nouns, pronouns, and adverbs, like *apocalypsis*, for example, describing the same event. This word occurs nineteen times in the New Testament and is translated "coming," "revelation," "appearing," "manifestation" (I Cor. 1:7; II Thess. 1:7; I Pet. 1:7; 4:13). And wherever it is used with reference to that which can be recognized by sight, it always requires visibility as a necessary quality. *Epiphaneia* is another

of such words, which means the appearance of a thing corporeal and resplendent, and in eight out of the ten passages in which it is used, reference is made to the second coming of Christ (I Tim. 6:14; II Tim. 4:1; Tit. 2:13). *Parousia* is a more common word, occurring twenty-four times and translated sometimes "coming" and sometimes "presence," but it always means the moment when absence ceases and presence begins (Matt. 24:3, 27; I Cor. 15:23; I Thess. 2:19; James 5:8).

Now when you really come to think about it, my dear brethren, why should it not be so? If our Lord came the first time personally and visibly, why not so the second time? Indeed, which is the more likely, that the Son of God should come to earth as a weak infant cradled in a manger, or that He should come as the Lord of glory riding upon the clouds of heaven in power and great might? Does it not seem reasonable that if He came the first time personally and visibly, we should expect Him to come in the same way when He returns again?

#### II.

#### When Will He Come?

Let us now consider a second question equally important, and at present pressing upon the hearts and minds of God's people in an unusual way, namely, When will our Lord return?

If I were asked to answer that question from a chronological point of view, I could only say, I do not know. And neither does anyone else know. We are warned over and over in the New Testament against setting dates and appointing times and seasons for His coming. Our Lord Himself warned us, saying, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). You will recall that after His resurrection, when His disciples inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8). You will



recall also how the apostle Paul repeats the warning in I Thessalonians from which I have already quoted, saying, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (5:1-3).

#### The Historical Point of View

But if I cannot answer the question from the chronological point of view I may be able to make a suggestion of the time, or the period at least, from what may be called the *historical* point of view.

By that I mean this. Every reader of the Bible is aware that both the Old and New Testaments speak of a good time that is coming on this earth, a time of blessing, of peace, of prosperity. Especially familiar is a passage in the eleventh chapter of Isaiah where speaking of the second advent of our Lord, the prophet foresees that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

That same period seems to be referred to in the twentieth chapter of Revelation as one of a thousand years, when Satan shall be bound and cast into the bottomless pit and Christ and His saints shall reign on the earth. "A thousand years" is the translation of the Latin word "millennium." And from this the question has arisen, Shall our Lord return before the millennium or not until its close? In other words, may we expect Him today, or may we not expect Him for a thousand years hence, inasmuch as the millennium has not yet appeared?

The evangelical Church is divided on this question. There are those who say He will not come until after the millennium and they are called postmillenarians. And there are those who say He will return before the millennium, and that it is His coming which will introduce and make it a possibility. They are called *pre-millenarians*.

#### Modesty Called For

Now, where there occurs such a division of opinion on so important a question of biblical interpretation and between equally devout and scholarly brethren, it does not become any of us to speak with a too dogmatic spirit. Nevertheless, whether post-millenarian or premillenarian, it is our duty as witnesses to bear our testimony to what we consider the Word of God teaches. And it is only in that spirit and with all Christian modesty and caution that I witness to myself as a premillenarian. I believe that the second coming of Christ is the event which will introduce the millennium and make it possible on the earth.

Do you ask for proof? If so, I may say that the Old and New Testaments are filled with it, but I limit myself for the moment to the word—"Watch." Five times in

the Gospels our Lord used that word; twenty-seven times it appears in the New Testament. What is the meaning of "watch"? What significance has it, what use in such a connection, if we are not to look for Christ at any time? Archbishop Trench taught us fifty years ago that,

"It is a necessary element of the doctrine of the second coming of Christ that it should be possible at any time, and that none should consider it improbable in their time."

Archbishop Trench was one of the most learned and conservative of Christian scholars of the last century. No fanatic or sensationalist was he, and his word continues to be respected by every lover of the Bible.

#### Spiritual Soap and Water

Speaking further of the word "watch," the late Dr. A. J. Gordon used to tell a humorous story that helps to illuminate its meaning in this case. When his children were small it was his custom to spend his summer vacation with them at their old farmstead in New Hampshire. And on one occasion, after being with them for a while, he surprised them by saying that he must return to Boston for an important business engagement. But observing their disappointment at the thought of his absence, he comforted them by adding that he was coming back again, "And," said he, "I will expect you to be at the station watching for me."

The children went to see him off, but hardly had the train moved out of sight before they hastened back to the farm again, and began pleading with their mother to wash their hands and faces and comb their hair, and put on clean aprons, or what not, that they might be ready to return to the station for the afternoon train! Moreover, the importuning was repeated day after day until Dr. Gordon did return. And Mrs. Gordon was wont to say that she never knew her children to be so interested in soap and water in all their lives as they were on that particular occasion!

I can see the humor spreading over Dr. Gordon's face as he told that story. But he told it for the reason I am now telling it, to point out one of the great motives for our attitude of expectancy regarding Christ's return. John's first epistle emphasizes the motive, where it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him *purifieth himself*, even as he is pure" (I John 3:1-3).

There is our spiritual soap and water! In other words, if we are seeking a motive for holiness every day and every hour of the day, we have it in the warning, "Watch, for ye know not the day nor the hour when your Lord cometh."

Of course, as I have intimated, there are many other arguments for a premillennial return. Christ's teaching in the parables is one of them. So far as I recall, there is not a parable in which His return is alluded to that does not confirm its premillennial character. Then take Paul's prophecy in II Timothy 3 concerning the perilous times at the close of this age. The picture there drawn is not that of a millen-

nium before Christ's return but the opposite. Paul's history of the apostasy, and of the development and final destruction of the Antichrist, is of a similar purport (see II Thessalonians 2). And then what of the book of Revelation? Who can read its prophecies intelligently, and think of a millennium preceding the return of our Lord?

#### III.

#### The Order of the Event

As I draw to a close, there is a third question to which I would call attention, and that is the order of Christ's coming.

I think the Bible teaches that while the second coming is but one event, nevertheless it consists of two stages. Christ comes first into the air, when the Church, which is His body, is caught up to meet Him and to be forever with Him (I Thess. 4:13-18). Then an interval occurs apparently. How long an interval I do not know, but some would place it at seven years, the last seven years of the age as revealed by the prophet Daniel (9:24-27).

While the Church is thus with the Lord in the air, Christians are standing before His judgment seat to receive the things done in the body, whether they be good or bad (II Cor. 5:10). They are there not to have the question of their salvation determined, which was settled the moment they believed on the Lord Jesus Christ, thank God. But they are there for an inquiry into their faithfulness as disciples, and in order to the adjudication of their rewards in the coming kingdom of glory. In other words, salvation is one thing, and the rewards of grace are quite another, as God has been graciously pleased to reveal (Matt. 16:27; I Cor. 3:11-15).

This interval is followed by the second stage of the advent, when the heavens are opened, and the Lord Jesus is "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7-9). Now are the nations judged (Matt. 25:31-46), and now is the Antichrist, who is at the head of them, destroyed (II Thess. 2:3-8; Rev. 19:11-20).

How thankful should we be that thus a day awaits this sin-cursed earth when He shall reign whose right it is to do so, and who at last shall judge the people righteously and govern the nations upon earth (Ps. 67:4)!

But we are not waiting for that day. We are not waiting for the heading up of the apostasy under the Antichrist. We are waiting only for Him "whom having not seen we love" (I Pet. 1:8). We are waiting for the shout, the voice of the archangel, and the trump of God calling us to meet Him in the air. And it may be that before the dawn of another morning, we shall be

With Him in glory! Oh, wonderful word! Eye hath not seen, and ear hath not heard; Mind hath not fathomed the future in store Preserved for the children of God, evermore.

Suffering over, and failure, and sin; Like Him without and like Him within; Bodies made perfect, and spirits set free, Sharing His glory, whose glory we see.

With Him in glory, beholding His face; With Him in glory! Oh, marvelous grace! Happy and holy, and reigning in bliss— Can there be anything greater than this?

# "I want to burn out for God"



Above: Native Africans in Savagery as He Found Them.



At Left: Rev. Norman W. D. Davis, Missionary.



The declared purpose of the renowned missionary to the American Indians, David Brainerd, quoted above, found literal fulfillment in the heroic service of Missionary Davis among African tribes. His love and loyalty were with these benighted people, to whom he proclaimed the Light of the world. From savagery, as pictured above, he gathered a noble company of redeemed souls in his "School of Evangelists," some of the students of which form the "bicycle squad" shown below, who range abroad with the Gospel message.



Native Africans Saved and Civilized as He Left Them

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# Missionary Department

William H. Hockman

## AT THE COURT OF BIN SAOUD

For the first time in the history of Arabian missions women missionaries have been invited to Riadh, capital city of Sheikh Bin Saud, powerful ruler of the greater part of Arabia, including the Hedjaz and Mecca itself. Riadh is located in the very heart of Arabia, 300 miles west of Bahrain and 450 miles east of Jidda, the port on the Red Sea where pilgrims to Mecca disembark. It is also the first time that any American woman has penetrated to that stronghold of Moham-medan tradition. The following brief letter from Mrs. G. Van Peurse, published in *Neglected Arabia*, a missionary paper of the Reformed Church, gives a fascinating glimpse of the king's household as seen through the eyes of a Christian woman: "Dear Dr. Chamberlain:

"Who had faith enough to believe or expect that on Dr. Dame's fourth visit to Riadh, he would have his wife, an Indian nurse and myself along and so open women's work in the very center of the Islamic world in the palace harem of the king?

"We have been here almost three months and have asked permission to leave several times. It has been tentatively granted for October 20, but we doubt that arrangements for our departure will be made for that date. As guest of the king, we naturally are not independent. As a matter of fact, no European or American ever comes to Riadh unless invited or permitted to come by the king, and is his guest during his stay.

### A Seat of Honor

"The hospitality we have enjoyed has been very cordial. Both Mrs. Dame and I have been adopted as members of the family as far as social position is concerned. The king holds a Mejlis (reception) every Friday for his women relatives, sisters, aunts, wives, daughters, and daughters-in-law. We have been admitted, or rather invited, to attend these. Everybody sits according to rank, the king's full sisters sitting nearest to him. We have been placed next to the youngest of these three sisters and ahead of the other nine. Wives do not rank as high as sisters. The king introduced us to those we had not met previously, by telling them we were the

only Christians he would invite to Riadh; that we were real true Christians, missionaries, whose purpose is to spread our religion, and that we were doing everything in the service of God; he had met Dr. Harrison and Dr. Dame before, and we were like them and that he admired us for our noble lives, zeal, and honesty.

"We considered this a great tribute from a Moslem king.

"Very sincerely,  
"Josephine E. Van Peurse."



A Buddhist Temple in the Hills of Korea

## BABY CLINICS IN AFRICA

We wish space permitted the reprinting of an entire article appearing in the January issue of the *Drum Call*, published by the West Africa Mission of the Presbyterian Church. But the following paragraphs will give a sufficient glimpse into the clinic out there to show what Christian medical work means to the native mother and child:

"At our last clinic we had a testimony meeting. The question was asked, 'What good have you derived from the clinic?' Bilo'o stood up immediately and exclaimed, 'Nurse, if we started to talk now, five o'clock would still find us talking!' Ebutu rose with her lovely baby in her arms. 'You haven't any idea of the trouble I have had,' she said. 'My babies died one right after another, and all the people said I had an evil spirit in me that wanted to kill me, but I always made it kill my babies instead. Oh, all the herbs they made me drink and the mean things they did to me, and how they talked! That is why I brought this baby to the clinic. She is hardly ever sick now. When she does get

sick like my others did I just give her quinine and she gets well. Remember when she was sick the first time and I came to the hospital? All the women in the town were saying, 'Ebutu's evil spirit is going to kill this baby now!' When I brought it back they couldn't believe their eyes.'

### Superstitions Exploded

"Nyagon got up before Ebutu was finished. 'Nurse, my babies always died too. They all said my milk was bad because my babies always vomited, had fever, would get thin and die. Some said it was because I was unfaithful to my husband, others said it was an evil spirit that spoiled my milk or drank it. They would take me to a stream. In it I would have to sit with a woman on each side of me holding a live chicken over my head. Then they pulled the chicken apart and the warm blood would fall on my head and my breasts. What fell into the water they would dip up and make me drink. Oh, it was awful! None of that kept my babies from dying. Since coming to these clinics I know it must have been malaria that made them sick. Look how well and strong these two are now!'

"Mezen was up next. 'I lost two babies just because we didn't know. They had convulsions—so everybody said I must have seen an animal die in a trap. You know how they quiver just before they die? We would take the baby to an *ekuk* tree and hold it over a fire that we would build at its base, while the men would climb the tree and cut the bark so that the sap would run on the baby while we rubbed it into its skin. Oh, all the foolish things we used to do! Now all we really need to do is to give the babies quinine when they are sick.'

"Story after story was told how syphilitic babies had been helped, how superstitious beliefs had been explained away, the agony of red pepper solutions in ear and nose, the pouring of herb solutions into the nose of the baby until its breath was stopped and it died! While we talked some mothers shook their heads sadly, recalling to mind how needlessly their little ones had died. Yet they had to smile to think how foolish they were to believe such things."

## A PROFOUND AWAKENING IN CENTRAL CHINA

Excerpts from an intensely interesting report by Rev. George O. Holm, published in the *China Fundamentalist*:

"During the last year, and especially in the last six months, reports have come from many different places of a spiritual awakening in the Chinese churches. Many people are interested in knowing how this awakening came about, its manifestations, and what are the results.

Moody Bible Institute Monthly



"So far as we can discover, the human instrument which it pleased the Lord to use in starting this movement is Miss Marie Monsen, of the Norwegian Lutheran Mission Society. While her way of preaching aroused strong opposition on the part of some Chinese leaders, many were brought to a keen realization of their worldliness and low level of spiritual life, and led to a new deeper experience of the saving grace of God. In 1932 Miss Monsen returned to Norway for a well earned rest, but during her furlough this awakening movement went on in ever widening circles.

"In January, 1933, this movement was brought to our Lutheran seminary at Shekew, Hupeh. Our Chinese pastor, Mr. Ai, had some months earlier passed through a deep spiritual experience and became a greatly changed man, knowing experimentally both the bitterness of sin and the sweetness of God's forgiving grace in Christ Jesus. Several of the seminary students had been previously touched, but through the ministry of Pastor Ai and others the fire of religious awakening broke out in open flames. Such wailing and weeping over sin! Such confessions! But also what joy experienced when these young men had received the assurance in their hearts of the forgiveness of all their sins! After the seminary had closed in the spring several students were invited to the Norwegian Missionary Society's field in Hunan, and there God likewise honored the simple direct preaching of His Word by reviving many Chinese workers and church members. From far and wide come cheering reports of the gracious work of the Holy Spirit.

#### No Modernism Here

"What are some of the outstanding characteristics of this awakening?

"In the first place we would mention the earnest preaching of the holiness and righteousness of God. The preachers are permeated by a deep reverence for the majesty of the Lord, and at the same time the law is fearlessly preached, and at times so realistically as would hardly be practicable in the homelands. Sin is painted in black and hideous colors. Cant and hypocrisy are ruthlessly exposed and denounced. No effort is made to get men and women prematurely to 'hit the sawdust trail' or get the audiences emotionally aroused. They rely on the Holy Spirit to produce conviction of sin and willingness to confess all known sins and make restitution wherever possible. At times these pastors may preach up to five or six days without any visible results. And then all of a sudden a break may come.

#### A Midnight Confession

"I may mention a case where a very sympathetic wife advised her distracted husband, who for days had been most miserable—as though he was in hell—to confess his smaller sins, those that would not scandalize them too much, and see if he could not get peace. He did so, only afterward feeling still worse, having added the sin of hypocrisy to all his other sins. He finally had to get up at two o'clock in the morning and make a full confession of everything weighing on his conscience. Afterward such peace and joy filled his heart as he received grace to believe that

March, 1934

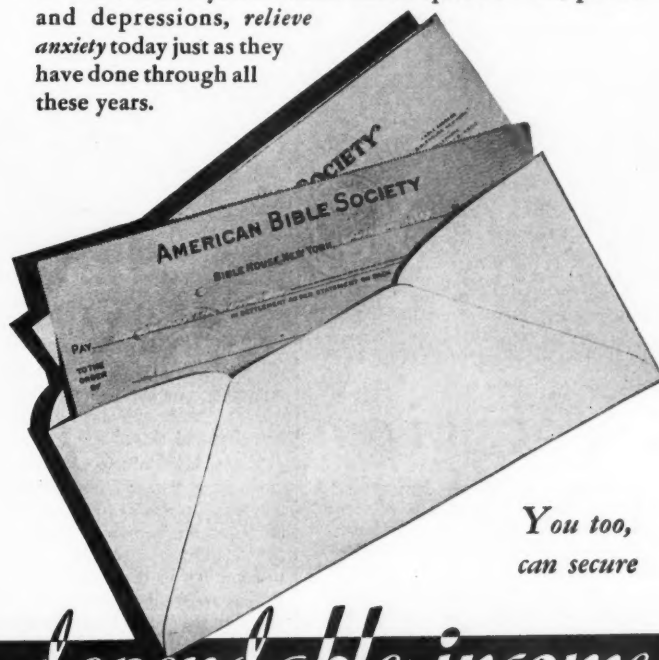
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all his transgressions were blotted out! This man afterward made arrangements to sell some of his land in order to raise money to repay those whom he had formerly cheated. In this connection he said something well worth repeating: 'I would rather go as a beggar to heaven than be a rich man and go to hell.' In many other like cases a great deal of money has changed hands; old enmities and hatred have been peaceably settled, and family

quarrels so prevalent in China have often been buried by mutual confessions and expressions of regret.

"So far, this awakening has been entirely free of those excesses that are prone to accompany such movements, especially among a large non-Christian population. To our knowledge there has been no hysterical outbreaks, or any attempt to speak with tongues."

#### A CHINESE APPRAISAL OF MISSIONS

Writing in *China's Millions*, Mr. T. DeW. Payne gives a very concrete example of how the gospel is appreciated by a vast multitude of people in China, and their attitude toward a missionary who really teaches and lives the truth.

"In central Yunnan Miss Cornelia Morgan, who went out under the China Inland Mission, has for some years labored in the City of Tsuyung as an independent worker. During the troubles in 1927 she did not leave her work, but continued on, and by treating the wounds and diseases for the various military factions won the favor of those in power.

"When the government changed from one faction to another, the bank president was carried away captive, but Miss Morgan was allowed to remain in her home with what little money she had. Then when the soldiers came and took the phonograph out of the home of the magistrate and carried it away to the hills, everybody thought that Miss Morgan would also lose her phonograph, or her organ, at least. But no, the bandits said, 'Miss Morgan is to be left alone, and her phonograph is for her use at home and her organ when she preaches and sings.'

"Then Miss Morgan contracted a very serious eye disease from the people she was helping. It was feared that she would go blind, so the American consul asked Mrs. Payne and me if we would go and help her to come out to the coast. We went to her station and relieved her in the work, while she with the aid of loyal Chinese Christians made the journey to Shanghai. Later she organized the Mid-Yunnan Bethel Mission.

#### First Furlough in Fifteen Years

"As I was coming home on furlough, having only remained on in Miss Morgan's station three months, she told me that she had been home in America on her first furlough in fifteen years. There she found four young people whom the Lord had called to China but who had no funds for their passage. A certain Mr. Li, of Shanghai, heard about Miss Morgan and her four new workers being held up in America for lack of funds, so he, being a wealthy man, reached down into his pockets and sent \$1,000 (United States money) from Shanghai to Miss Morgan, saying, 'This is for your fare to China—and bring along the new missionaries.'

"As I was passing through on my way out for furlough, Miss Morgan also told me how Mr. Li had sent them one gift of \$4,000 (Chinese currency), then another gift of \$5,000 (Chinese currency), and told them all to keep on preaching the gospel

because as long as he lived they would have rice and clothes; perhaps not in excess of their needs, but still sufficient for their real needs.

"This shows that there is a class of Chinese Christians that still want missionaries in China."

#### CORRESPONDENCE STUDENTS ON AFRICAN SOIL

Miss Mabel E. Beckley (M. B. I. '29), whose furlough from her mission work in Sierra Leone, West Africa, permitted a



Miss Beckley's Class in Africa

recent visit to the Moody Bible Institute, revealed the fact that while she is indeed enjoying a vacation, her heart is with her work in the land of her spiritual adoption.

The Correspondence School of the Moody Bible Institute commends the work of Miss Beckley in illustrating the versatility of its fifteen home study courses now being studied by more than 10,000 persons. She had already completed courses with three groups of African students from her mission station, and on her recent visit to the Institute she arranged for the enrollment of other groups, including six students in the Christian Evidences Course and six in the Introductory Bible Course. Dr. James M. Gray is the author of both of these courses, which have been widely studied throughout the world for a score of years, as well as three additional courses among the fifteen offered by the Correspondence School. The Director will be pleased to send information regarding these courses and the class study plan (without obligation) to any persons who are interested.

The interest in the case above mentioned arises from the fact that Miss Beckley's work is under the auspices of an English-speaking African mission, and these African students study the text and submit the examinations in the English language. The examinations are forwarded regularly to the office of the Correspondence School, where the examiner grades them, after which they are returned to the respective students. The grades they receive are highly creditable.

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## CHRISTIANITY'S BROADEST DISTINCTION

Christianity's broadest distinction is not the truth it teaches, but the Person it presents. Other religions are built upon the teachings of their founders, Christianity is built upon the Person of its Founder. If historical criticism were able to show that Zoroaster, Buddha, and Mohammed were fictitious characters, those religions would not be greatly affected because they are built upon certain teachings, but if Jesus Christ could be proved to be a fictitious person, Christianity would crumble like a house of cards, for it is built upon His personality.

The most careless reader of the Gospels cannot overlook the primal position which Jesus gave to His Person. He refused to work miracles when they would turn attention to His power rather than to Himself. He presented Himself to the multitudes as "the Bread of life," "the Light of the world," "the Water of life," "the Way," "the Truth," "the Life." He said, "Follow me," "Come unto me," "Learn of me." He said to Martha, "Your brother shall live again." She answered, "I know that he shall rise again in the resurrection." He said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Thus did He utter the master truth in the realm of Christianity, that our faith does not consist in believing in doctrines, or systems, or institutions, or resurrection days, but in Him. He grew impatient with His disciples and the people because they kept wrangling over ritual and religious formulas while He was waiting to pour life into their dead souls. He always thought in the forms of life, not of philosophy. "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit." "Because I live, ye shall live."—*The United Presbyterian.*

## CALENDAR REFORM

It appears from the latest issue of *The Journal of Calendar Reform*, that the new world calendar has advanced a long way towards finding acceptance with the nations and churches of the world. Indeed,

it appears that the long-talked-of reform cannot be much longer delayed. That it must ultimately come, few who have looked into the matter can doubt. Certainly the calendar suggested is much simpler than the one in use at present, with its months of 28, 29, 30 and 31 days. Under the new world calendar every year would be the same, the months being arranged on a 31, 30, 30 basis, with a day following December 30 to be known as year-end day. In leap-years the extra day is added after

## CHRIST IS NOT HERE



He Is Risen

June 30, and is known as leap-year day. Both these extra days are holidays. The new calendar would provide a fixed date for Easter, and to this most of the churches, with the exception of the Roman Catholic, have agreed.

That a calendar of such uniformity as this would be a tremendous help to the conduct of business and in other ways, everyone must admit. To change over to the new calendar would cause little dislocation of business, as it has twelve months in it, and little adjustment would be needed to meet the new arrangement. Objection is likely to be raised in some quarters that it is an unwarranted interference with "times and seasons." It is well to remember that the present calendar is a man-made arrangement, and has had to be tinkered with at times to keep it up to date. It is no more sacrosanct than the monetary system of this or any other country. The advantages accruing to everyone adopting the new calendar are such as would far outweigh any temporary inconvenience at making the change. However, it will be some time yet before a definite pronouncement

can be made upon the matter.—*Evangelical Christian.*

## NEW MANUSCRIPTS DISCOVERED

The study of the Bible has received a fresh stimulus through the recent discovery of a group of manuscripts older than any (except some very small fragments) that were previously known. These manuscripts are all in Greek, written on papyrus, the normal writing material of the Roman Empire until it was superseded by vellum in the fourth century. They were found three or four years ago in Egypt by natives, and were eventually acquired by Mr. A. Chester Beatty, the well known collector of illuminated manuscripts.

## 100 Years Earlier Than Codex Sinaiticus

Hitherto the earliest substantial manuscripts of the Greek Bible were the two great vellum codices known as the Vatican and Sinaitic, both probably written in the fourth century. Earlier than these were only a few fragments of papyrus, too small to be of much importance. The age of the Chester Beatty papyri can be judged only from their handwriting, but there is general agreement among the experts who have seen them in assigning most of them (including all the New Testament books) to the third century, while the MS. of Numbers and Deuteronomy seems certainly to be as old as the second century. Therefore it may be broadly said that this discovery carries back our evidence for the text of the Bible by a hundred years or more.

## Value of the New Discovery

The question which will naturally be asked, and which affects not only professional biblical students but all those who read and cherish the Bible, is, What is the bearing of all this new and very early evidence on the authenticity and integrity of our text of the Bible, and especially of the Gospels, which are the foundations of Christianity? The answer to this question is definitely reassuring. The new manuscript, written less than two hundred years after the dates at which the Gospels were originally composed, has in all essential respects the same text as that which we have previously known. There are no important omissions, no important additions, and no variations which in any respect affect doctrine. The evidence for the Gospel text is now carried back by a century, and we may rest assured, by earlier and far more plentiful evidence than exists in the case of any other work of ancient literature, that we have in all essentials the authentic text of our sacred books.—Sir Frederic Kenyon, in *The Dawn*.

## GOD HAS NOT DESERTED US

It is God's world. He has a plan for it.



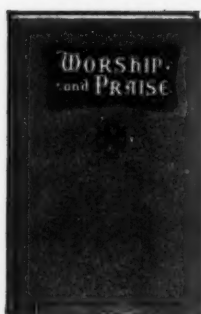
Our part in that world and our share in working out His plan is to do with our might what our hands find to do in the extension of His kingdom. Such was the conception of the apostle Paul, who, in the center of a world strangely alien to the ideals of his Lord, took for the watchword of his life, "This one thing I do." It is a time to be calm and confident, and to address ourselves to the extension of Christianity. To live nobly, to lift hard, and to lengthen the cords and strengthen the stakes of our tent—this is the primary work of God's people. By burdening our-

selves overmuch with other things, we fear that Christ's work has been suffering in our day.

By no means is this to be interpreted as advice to neglect our daily work or business. It has been our observation that there is no necessary conflict between consecration to Christ's service and intelligent, alert, and industrious devotion to business. Indeed, we have always found that the best Christians are the busiest people. Loafers amount to as little in Christian work as in the affairs of this world. If you want anything done in your church, ask a busy man or woman to do it. We are pleading that Christ and His work shall be put first. There is a calmness that conquers. We need the faith that gives us this calmness in the midst of the turmoil of today.—*Watchman-Examiner*.

their teacher believes they need, she has two alternatives. One is to give them something else, which does interest them; and the other is to find a way to make them take an interest in the Bible lessons.

Turn your class into a teacher training class. This will provide the young people with a motive for Bible study, and a motive which appeals to them. They want to be doing something, or at least preparing to do something. Youth is out to accomplish things; to make the world over; and to right every wrong. If we can show our pupils that Bible study will help them to accomplish this, they will take a new interest in the old lessons. Therefore, a teacher training class is of value in motivating Bible study for those who are losing interest in it.—Mabel Brown, in *The Sunday School World*.



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## ANTI-BIBLE LESSONS FOR THE BIBLE SCHOOL

Strange as it may seem, of late years there has been an abundance of material thrown on the market and sold to unsuspecting Bible School workers, which literature has been shot through and through with modernistic propaganda, suited only to subverting faith and building foundations for doubt. While carefully veiled many times, yet it has its earmarks which can be easily recognized.

Among these earmarks are: Hints that the teachings about God in the Old Testament are merely the uninspired and somewhat childish beliefs of a primitive people; miracles are disregarded, or an attempt is made to explain them away by subtle suggestions that they are but an exaggerated telling of a natural event; the way is subtly prepared for eliminating belief in the deity of Jesus by hints dropped that His deity was merely His conception of Himself.

These are some of the marks of literature unsafe for immature minds, and these subtle suggestions are found in literature for Juniors, Intermediates, and Seniors, as well as for adults. Literature that is openly loyal to the Word as the Word of God can be as easily recognized by its plain earmarks. It should be the duty of the Bible teacher to safeguard immature minds from the propaganda of Modernism and provide for them a wholesome literature that helps to build faith.—C. J. Sharp, in *The Lookout*.

## HOME MISSIONS

The purpose of home missions is to evangelize the homeland for world-conquest for Christ. Home missions is not, therefore, simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world campaign for Christ. A saved homeland holds the key to a world's saving. All of our missionary enterprises, near and far, should realize that the saving mission is and can only be the willing forth of the saved life. We must have for our mission of salvation in lands abroad the motivation of a great church saved by the blood of the Lamb here at home.—*Western Recorder*.

## ONE WAY TO KEEP THE YOUNG PEOPLE

When members of a young people's class show no interest in the Bible lessons which

## DR. ROGERS SUCCEEDS DR. HALDEMAN

Rev. W. H. Rogers, D.D., pastor of the Hinson Memorial Baptist Church of Portland, Ore., has accepted the call of the



Rev. W. H. Rogers, D. D.

First Baptist Church, New York, and will follow the fifty year pastorate of the late Dr. I. M. Haldeman, who died last September.

Dr. Rogers came from England in 1902. His first pastorate in the United States was at Ellendale, N. D. After three years he went to Vinton, Iowa, and during his three and a half years there he built a church. Later, he went to Waterloo, Iowa, where he organized a church. Dr. Rogers served seven years as pastor at Muscatine, Iowa, during which time his church took a lead in membership of the Baptist Church in that state and erected a new church and Sunday School building. He was also pastor of the First Baptist Church at Wichita, Kan., and during his four years there nearly 1,500 persons were received into membership and more than \$200,000 was raised for a new church building.

Dr. Rogers is a staunch defender of the Bible as the inspired Word of God and other fundamentals of the Baptist faith as preached by Dr. Haldeman throughout his long ministry.

## CHRIST AND EVOLUTION

Say what we will, evolution (in some form) is king in the realm of education to

Moody Bible Institute Monthly

day. I presume it is fair to say that there is scarcely a book on biology written that is not evolutionary in its teaching.

There are so many conflicting definitions of the theory of evolution that it is difficult to define what it is. We do know, however, what the effect of the teaching of evolution is upon Christian faith and Christian thinking.

Here is an illustration. A professor in a well-known college is reported to have sent out 5,500 questionnaires to leading scientists, teachers in biology, psychology, geology, and history. After tabulating the results, he found that more than half of the prominent scientists (answering the questionnaire) had abandoned belief in a personal God and in immortality, as the result of their study of evolution.

The professor, as reported, goes further, and says that he sent out questionnaires to students in nine leading universities, asking them what effect the study of evolution had upon their faith, and with this result: 15 per cent of the freshmen, 30 per cent of the juniors, and 40 to 45 per cent of the men graduates in the universities and colleges, had discarded their Christian faith. Furthermore, it is reported that 75 per cent of the boys and girls who go from Sunday School and church to college, return to their homes never again to darken the door of the church and Sunday School. I affirm that if this is the result of such teaching—and the professor says it is—then evolution is not Christian. By its fruits it shall be known.

I do not say that a man who believes in evolution (in some form, *theistic* evolution for example, although that is a misnomer, for evolution proper admits of no *outside* help whatsoever, not even from God) may not be a Christian. It is not my place to say that; but I do say if evolution makes one think less of Christ, less of God, less of the Christian faith, and takes out of the heart the desire for God, the wish for prayer, and relish for the Bible, then evolution is a competitor of Christ's supremacy, and a destroyer of faith in Him, and therefore is *anti-Christian*.—Dr. Evans, in *The King's Business*.

#### A NEW MODERNIZED BIBLE

And now, so the newspapers tell us, there has appeared a new modernized and abbreviated version of the Bible, in which the books are arranged not in the established canonical order, but in the (supposed) order in which they were originally written. Thus instead of Genesis being the first book in the Bible, it stands seventeenth among the books, having been written (so they say) in 350 B. C. Amos is put first, followed by Hosea, Micah, Isaiah, Zephaniah, Nahum, and Deuteronomy in order. The new Bible has been reduced to 545 pages, the portions omitted being regarded, no doubt, as uninspired and unimportant. The editors of this new modernized Bible are Dr. Edgar J. Goodspeed and the late Prof. L. M. P. Smith, whose American translation of the Bible precipitated a lively controversy some years ago.

We have not seen this new Bible, but we venture the prophecy that people will be

reading the Book that begins with Genesis long after the book that begins with Amos has been forgotten. These sporadic attempts to improve upon the inspired Word of God occur every so often, but they seldom make more than a ripple upon the surface of the Christian world. The book that mother loved continues to be loved and read in ever-increasing numbers. Neither outspoken opposition nor insidious undermining seems to have any effect upon its popularity. The demand for Bibles is greater today than ever before. So long as this situation prevails we need have no fears as to the influence of the new modernized Bible, or of any similar attempt to dishonor the divinely inspired Word of God.—*Otterbein Teacher*.

#### DONALD GREY BARNHOUSE

Dr. Barnhouse is leaving for a sixteen months tour of the mission fields, to secure first-hand information regarding present conditions. His itinerary will include: Hawaii, Japan, Korea, China, Philippine Islands, Siam, Indo-China, India, Arabia, Mesopotamia, Persia, Russia, and other European countries.—*News Letter*.



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## MISSIONARY TRAINING AND EVANGELISM

When the late Dr. F. B. Meyer was asked at the end of his tour in India to define India's need, he said, "Were I a young man again I would go to India, find twelve young men, live with them, pray with them, teach them the Bible, inspire them, and then send them out to evangelize India." "And what would you do then?" "I would find twelve more," was the reply.

## HOW TO SAVE

The story is told of a man who contributed the money to build a church. Later on he lost all his property. "If you had the money you put into that church," some one said to him, "you could start again." But the good man wisely replied: *That is the only money I have saved. If I had not given it to the Lord it would have gone with the rest. Now it will always be mine.*

## THE DECLINING YEARS

When Dr. Rees preached last in North Wales, a friend said to him, "You are whitening fast, Dr. Rees." The old gentleman did not say anything then, but when he got into the pulpit, he said, "There is a wee white flower that comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost, but we are all glad to see the snow-drop, because it proclaims that the winter is over and the summer is at hand. A friend has reminded me that I am whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over; that I shall have done presently with the cold east winds and the frosts of earth, and that my summer, my eternal summer is at hand."—United Methodist.

## SHALL WE CHANGE THE LABEL?

Dr. J. Wilbur Chapman tells of a distinguished Methodist minister of Australia who preached on sin. One of his church officers afterward came to see and talk with him in his study. He said to the minister: "Dr. Howard, we don't want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The minister took down a small bottle and showed it to the visitor. It was a bottle of strychnine and was marked, "Poison." He said: "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint,' don't you see what happens? The milder you make your label, the more dangerous you make your poison."—W. S. Bowden.

## UNSLEEPING VIGILANCE

The soldier who sleeps on sentry duty is a traitor, however patriotic his intentions may be; the best purpose in the world will not help him when the line he was set to guard is broken and the enemy has passed through; he must not only mean well, he must keep awake.—Hamilton Wright Mabie, in *Essays in Lent*.

## "JUST BRASS"

Howard W. Pope, in the *American Messenger*, says: "When Major D. W. Whittle was in business, before he gave all his time to Christian work, a woman came into his office one day and said: 'Major Whittle, my husband was greatly impressed with the services last night, and he promised me that he would come down and see you this morning. Did he come?' 'Yes,' said the major. 'Well, what did he say?' 'Why, he just asked the price of brass, and talked around a little.' 'Oh!' said the wife, 'that was just an excuse for his coming; but what did you say to him?' 'I am sorry to say,' said the major, 'that all I talked about was just brass, too.' 'That was a lesson to me,' said the major, 'which I can never forget.' And it may be that all of us can learn a lesson from his mistake."

## NO ILL TO HIS NEIGHBOR

A beautiful story is told of the artist Turner. Turner's colors were bright and intense enough to almost extinguish the quieter tone. Once when his great picture of Cologne, exhibited in 1826, happened to be hung between two portraits by Sir Thomas Lawrence, Lawrence himself noticed the injurious effect Turner's bright skies had on his portraits, and felt troubled and mortified. Complaining of the position of his picture was useless, as once settled, that could not be changed. But one thing could be done, and Turner did it. At that time artists were allowed to retouch their pictures on the walls of the Academy, and Turner "retouched" his to such purpose that Lawrence had no more fear from too close neighborhood.

When, on the morning of the exhibition, a friend of Turner's who had before this seen the painting at a private view, led a party of friends up proudly to see the splendid picture, he started back in amazement. The glorious skies were dull brown—the picture was ruined.

Spying Turner, he ran up to him and asked him what had happened to his picture. "Hush!" whispered Turner, "it is nothing. It will all wash off—it's nothing but lampblack. I couldn't bear to see poor Lawrence so unhappy." Lest his painting should hurt Lawrence's, he had spoiled his own for the time being, making little of the sacrifice since it helped another.—*New Century Leader*.

## SELF-SEEKING

An architect complains that many of his clients come and ask him to design a house for them, only to let him speedily discover that they have already designed it for themselves. What they really want is the sanction of their own plan, and the satisfaction of seeing him draw on paper what they have fully in their own minds. In very much the same fashion we often go to the Great Architect with our lives. We ask for wisdom and guidance, like Solomon; but we have already planned how we will build our fortunes and shape our course; and it is not *His way we are seeking, but His approval of ours.*—*Sunday School Chronicle*.

## HAVE YOU "BELIEVED" AND "COMMITTED"?

Years ago there lived a famous tight-rope walker, named Blondin, who performed most astonishing feats.

On one occasion he walked from one end of the center transept of the Crystal Palace, in London, to the further side, along a rope stretched across at a tremendous height, and not only so, but he stopped in the middle and cooked an omelet.

On another occasion a rope was stretched across a ship-building yard, also very high, and Blondin carried a man across, at this dizzy height, on his back, thousands of spectators gazing with awe and wonder at the remarkable performance. When he had completed his perilous journey, and descended to terra firma, he noticed a boy gazing at him in speechless amazement and admiration. So, approaching the lad, he said, "You saw me carry a man across safely, do you think I could carry you?" "Certainly you could, for I'm only a little fellow, and he's a big man." "Well, then," returned Blondin, "jump up, and I will take you," whereupon he suited the action to the word, and bending down, said, "Well, jump up!" But the boy instead of doing so, speedily disappeared in the crowd. He did not care to trust himself to him; he was afraid to do so.

This true story is a good illustration of the text, "He that believeth (or 'commit-teth himself to') in the Son hath everlasting life, etc." (John 3:36). The boy believed Blondin was able to bear him safely, but at the moment the invitation was given he would not commit himself to the keeping of Blondin. The word translated "believe" ninety-six times in the Gospel of John is only once (John 2:24) translated "commit," and ninety-five times "believe," which is a very different thing.—*With Tongue and Pen*.

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## PREDESTINATION AND WHO-SOEVER WILL

L. B. R., New York, N. Y.

**Question:** Will you kindly reconcile for me the doctrine of predestination (Rom. 8:29, 30) with the Bible teaching that whosoever will may be saved?

**Answer:** With certain views of predestination this is impossible. For example, if certain ones are foreordained to eternal damnation even before born, and irrespective of whatever may be his possible attitude toward God, then reconciliation of the two ideas is impossible. But it is our judgment that predestination to salvation applies only to the elect, or saved, and that the apostle Paul uses the doctrine only for their assurance and comfort. Predestination does not eliminate nor destroy man's free moral agency in the matter of salvation. Back in the third chapter of Romans Paul has made it clear that salvation is obtained by all who believe on the Lord Jesus Christ (vv. 22-24), whom God set forth to be a propitiation through faith in his blood (v. 25). Thus are we freely justified (v. 24). Paul gloried in the gospel because it was "the power of God unto salvation to every one that believeth." "Whosoever will" is the good news which we are commanded to proclaim to all the world without any conditions or mental reservations (John 3:16).

## THE SECOND DEATH

C. S. B., Chicago, Ill.

**Questions:** (1) Since death is the opposite of life, then the second death must be the end of all consciousness. (2) Do the Scriptures offer any return or rescue from the second death? (3) Since the ungodly have not been re-born, how can they have any part in a future resurrection?

**Answers:** (1) While death is the opposite of life in the physical realm, this does not strictly hold true in the spiritual realm. When Adam sinned he died spiritually, yet he was not in a state of unconsciousness. All sinners are much alive during this life (Eph. 2:1-3). The "second death" is both a condition and a place. At the close of the thousand years the Beast and the False Prophet are still there. Satan will be the next to join them (Rev. 20:10). (2) After the resurrection of the wicked dead they too will be cast into the lake of fire (vv. 5, 12-15) from which there is no release. The Bible leaves them there (20:10; 21:8).

## MODERNISM AND SKEPTICISM

S. T. O., Pomona, Calif.

**Question:** Is the theory of evolution, as put forth in school and college textbooks, the cause of Modernism and skepticism regarding the first chapter of Genesis?

**Answer:** Undoubtedly evolution as taught in our educational institutions has done much to discredit not only the first chapter of Genesis but the entire Bible. Under the name of science false theories may easily be promulgated among our defenseless young people. But since Modernism and skepticism belong more especially to older minds, we are of the opinion that the more direct causes of them are destructive higher criticism, as applied to the Bible, and the unbelief of rationalism.

## IMMORTALITY

W. A. H., Vancouver, Wash.

**Question:** Will you not kindly explain what is meant by immortality? Does it apply to the soul or to the body?

**Answer:** We agree with you that "all talk of an immortal soul is misleading and in no sense warranted in God's Word." The word "immortality" occurs only a few times in the King James Version, but in Romans 2:7 and II Timothy 1:10 it should be translated "incorruptibility." This latter passage is important. Here we are told that Christ abolished death and brought life and incorruptibility to light through the gospel. In contrast with the first Adam, Jesus Christ was a "life giving spirit," but the life which He brought to light and gives is eternal life. Christ not only now gives eternal life to all who believe on Him, but in "the resurrection of life" He will render the body itself incorruptible. This latter fact is more fully set forth in I Corinthians 15:52-54. The dead in Christ shall be raised incorruptible, and the mortal part of us (our physical bodies) shall put on immortality. Then indeed shall death be swallowed up in victory. As a new creation in Christ the Christian is to have eternal life for his body, as well as for his soul.

## JUDAS, A DEVIL

L. R. S., Bellevue, Ohio.

**Question:** Was Judas a devil, or did he merely "have a devil," as stated in the January number?

**Answer:** We stand corrected. In John 6:70 Jesus said, "One of you is a devil." Not "the devil," but one of his willing followers. Already Judas was a traitor. Although an apostle he was in league with Satan, who later fully possessed him (John 13:27).

## THE MILLENNIUM

E. G. M., Bloomfield, N. J.

**Questions:** (1) What is the Millennium, and when does it take place? (2) What is a premillenarian?

**Answers:** "Millennium" is the Latin word for a thousand years, mentioned six times in Revelation 20:2-7. It is the time when the visible kingdom of the Son of man embraces all the kingdoms of the world. At that time He is the recognized "King of kings and Lord of lords" (Rev. 19:16). (2) Since this universal kingdom is established by Jesus Christ when He returns to the earth in power and great glory (Matt. 26:64), they who believe these facts are called premillenarians. They hold that Christ must come prior to the Millennium in order to fulfill the many prophecies concerning that period, when He shall reign in person over all the earth.

## PREMONITIONAL GUIDANCE

O. L., Aurora, Ill.

**Question:** Why is it that one sometimes has an impression of a certain danger or condition not clearly, but later one sees that if he had done differently, events might not have occurred as they did?

**Answer:** Such experiences are not unusual, neither is such guidance dependable. For general guidance a Christian should be familiar with the principles and teachings of God's Word (Ps. 119:105). In addition we have prayer and the illumination of the Holy Spirit. If we make mistakes it is because we have not truly and persistently sought divine guidance, or else have failed to follow it, which should humble us and make us still more dependent on God.

## JOHN CALVIN

M. B., Holland, Mich.

**Questions:** (1) What office did John Calvin hold as a statesman, and in what country? (2) Who was the man he ordered burned at the stake? (3) And was it because he was a Baptist?

**Answers:** (1) John Calvin held no political office so far as we know, but since

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under him the Church in relation to the State was supreme, he practically dominated both the religious and the political situation in the city of Geneva, Switzerland, which was changed from a city famed for its wickedness into a model city morally. (2) Michael Servetus. Accused of heresy by Calvin before the city magistrates, it was they who sentenced Servetus to be burned, which sentence Calvin sought to have mitigated. (3) Not sentenced because he was a Baptist, for he was a nominal Catholic, but because of his false teachings.

### DIVINE REPENTANCE AND NON-REPENTANCE

M. P., Miami, Fla.

**Questions:** (1) Please reconcile the contradiction between I Samuel 15:11, 35 and Numbers 23:19. (2) What is the teaching of Romans 8:29, 30?

**Answers:** Is not the seeming contradiction verbal rather than real? The facts are these: God is said to repent either when man's penitence averts threatened punishment (II Sam. 24:6), or when human failure or disobedience causes God to cancel a promise or revoke a blessing (I

Sam. 15:26-28). Yet immediately following the statement of this rendering of the kingdom from King Saul is the affirmation that in so doing God is not a man that He should lie or repent (v. 29). He is still "the strength of Israel," and His purpose cannot be thwarted by the failure of one man, even though he be king. The nation was still His people and His purposes for the nation would yet be fulfilled. The foreknowledge of God alone would prevent Him from doing things which afterward He must regret. Hence we cannot understand His seeming repentance as proof of His mutability. "A change in the attitude of man toward God necessarily involves a corresponding change in the attitude of God to man." This is one of the laws of His kingdom. It is unvariable and precious, because of the changeless character of God. (2) See *Bible Problems Fairly Met*, pages 128, 146. Also the MOODY MONTHLY for February, in the Practical and Perplexing Question Department.

### CHRISTIAN CONDUCT

A. B., Fond du Lac, Wis.

**Question:** Please explain Romans 14:15.

**Answer:** This verse has two parts: (1) The meat here mentioned may have been offered to idols (I Cor. 10:25-33), or else it was a question of eating only vegetables (Rom. 14:2). While the Christian has great liberty as to conduct (vv. 1-6), yet he must consider the effect of his conduct on the weaker brother, lest he become a stumbling block to him (v. 13). Certain courses of conduct not in themselves wrong, may not injure the strong, yet he must sometimes do differently lest his example be followed by one to whom harm will come thereby. (2) "Destroy not." Not that this is literally possible. The question here is not one of causing the weaker brother to "lose his salvation," for this is in the hands of God, who is "able to make him stand" (v. 5). Paul is here emphasizing that the strong ought to bear the infirmities of the weak, and not to please themselves (15:1). We are to walk in love toward the weak, to help and not to grieve and cause him to offend.

### BEGINNING AND ENDING OF A DISPENSATION

H. E., Chicago, Ill.

**Question:** Does a dispensation begin and end on a certain day or date, or over an extended period of time?

**Answer:** Certain events stand out conspicuously as the beginning or the ending of the dispensation. For example, it is customary to date the beginning of the Church Age with the Day of Pentecost and to think of it as closing with the first resurrection. But it is also significant that the end of one dispensation and the beginning of another usually form an overlapping period. Hence we have a series of events which mark the introduction of an age and also a paralleling series of events which bring to a climax the age that is being superseded.

### WATCH NIGHT

A. G., Helena, Mont.

**Question:** What was the origin of watch night?

**Answer:** Watch night originated at Kingswood, England, by some converted colliers. In Southey's *Life of Wesley* we are told that being accustomed to sit up late Saturday nights at the ale houses, these new converts transferred their weekly meetings to school-houses, and continued praying and singing hymns far into the morning. Wesley made use of this novelty with gratifying success. At first these services were not held regularly, and might indeed be held at any time, but the last night of the old year came to be the time when watch night was widely observed by the followers of Wesley. For example, from Wesley's Journal we learn that on Friday, April 9, 1742, he held the first watch night in London. In this connection he states that he commonly chose "this solemn service the Friday night nearest the full moon." Another entry, dated Friday, December 31, 1785, states: "We had a solemn watch night and ushered in the new year with the voice of praise and thanksgiving."

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March 11

## The Parables of the Kingdom Matthew 13:31-33, 44-52

Golden Text:—Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isaiah 9:7.

In this thirteenth chapter of Matthew the "mysteries" of the kingdom are unfolded (v. 11). By "mystery" in the Scriptures is meant truth undiscoverable by human reason, made known by revelation. The teaching set forth in these parables does not primarily apply to the Church, but rather sets forth the admixture of moral and spiritual interests which characterize the period between Christ's rejection and His triumphant kingdom. They, therefore, apply only to the Church in the measures that they permeate that body by virtue of its being formed within this period. Clearness as to this is absolutely essential to the intelligent presentation of this lesson.

### I. The Mustard Seed (vv. 31, 32).

1. Its Unimportant Beginning (v. 31). It begins as the least of all seeds. Not only Christ, the King, was of humble parentage, but His disciples were unlettered fishermen. Likewise through the centuries not many wise and not many noble have been called (I Cor. 1:26-29).

2. Its Vigorous Growth (v. 32).

Though small in its inception the work inaugurated by Christ has become wide in its extent and mighty in its power.

3. Its Lodging Capacity (v. 32).

The birds which find lodgment in the tree did not represent the children of men which find safety and salvation in the Church, but predatory beings who have found shelter in the Church but are not part of it. The birds which lodge in the branches are the "fowls" which devoured the seed that fell by the wayside (v. 4). These fowls are described by Jesus as representatives of the wicked one (v. 19).

### II. The Leavened Meal (v. 33).

1. The Meal.

Meal in the Scriptures means something nutritious and wholesome. Examples of its character and use are found in Genesis 18:6; I Kings 4:22; II Kings 4:41. Also it was used in one of the sweet savor offerings which typified Jesus Christ (Lev. 2:1-3, R. V.).

2. The Woman.

The woman is the director of the household, the administrator of the home. Her responsibility is to take the bread provided by the head of the home and prepare and distribute it to the children. Observe

a. Her act.

She hid the leaven in the meal.

b. Its Issue.

It leavened the meal. The meal was not turned into leaven but was affected by the leaven.

3. The Leaven.

In the Scripture leaven is invariably a type of evil (Exod. 12:15; Matt. 16:6, 12; I Cor. 5:6-8; Gal. 5:8, 9). The teaching of this parable, therefore, is that in this age the truth of God and the wholesome institutions established by God would be corrupted by error, worldliness and unbelief. It means that the woman representing the administrator of the affairs in the world would introduce false doctrine and thus corrupt the children's bread.

### III. The Hid Treasure (v. 44).

1. The Field (v. 38).

Christ's own interpretation makes this to be the world.

2. The Treasure.

This doubtless means Israel the chosen people (Ps. 135:4; Deut. 7:6-8).

3. The Purchaser.

This represents Jesus Christ (John 3:16). No one but the Son of God had sufficient resources to buy the world.

4. The Purchase Price (I Pet. 1:13, 19).

This was the precious blood of Jesus Christ, God's beloved Son.

### IV. The Merchantman Seeking Goody Pearls (vv. 45, 46).

1. The Merchantman is Christ (Luke 19:10).

The Son of man came to seek and to save that which was lost. The pearl is valueless until it has been brought into touch with human life. A lost human becomes only valuable when brought into touch with the Saviour.

2. The Purchase Price (Phil. 2:6-8).

Christ sold all that He had, impoverished Himself, in order to purchase the one pearl of great price.

3. The Pearl of Great Price (Col. 1:18).

This is not Jesus Christ, but the Church purchased by His blood. The sinner cannot purchase salvation. Christ is the Purchaser (Acts 20:28).

### V. The Dragnet (vv. 47-50).

The word for net in verse 47 means a large seine, not the small one ordinarily used.

1. The Sea.

Sea in the Scripture denotes people and multitudes (Dan. 7:3; Rev. 17:15).

2. The Dragnet Cast into the Sea (v. 47).

Casting the dragnet into the sea means the sowing of the Word by the Son of man (v. 37).

3. The Dragnet Drawn to Shore (v. 48).

The drawing of the dragnet to the shore when full means that when God's purpose is made full concerning the present age, account will be taken of the results.

4. The Separation (vv. 48, 49).

This separation is made by the angels and will take place at the end of the age.

5. The Destiny (vv. 49-50).

The angels, God's ministers, shall separate the wicked from among the just, and shall cast them into the furnace of fire where there shall be wailing and gnashing of teeth. The good shall be set aside for the pleasure and service of the Lord.

March 18

## Jesus Responds to Faith

Matthew 13:54-58; 14:13, 14; 15:21-31

Golden Text:—Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.—Matthew 7:7.

### I. The Unbelief of Jesus' Own Countrymen (13:54-58).

Jesus shared the common fate of men unacknowledged in His own country. Even His own brothers did not believe on Him till after His resurrection (John 7:3-8; cf. Acts 1:14). Familiarity has a paralyzing effect. At times it breeds contempt. Instead of responding to His claim as the Messiah, they exclaimed with contemptuous astonishment, "Wherein hath this man this wisdom and these mighty works." They were even offended in Him. Their unbelief called forth from Jesus the declaration, "A prophet is not without honor save in his own country and in his own house." Because of this unbelief only a limited work could be done there even by Jesus.

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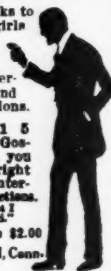
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**II. Jesus Responding to the Faith of the Multitude (Matt. 14:13, 14).**

1. He Retired to the Desert (v. 13).

The news of the cruel death of John the Baptist brought grief to the heart of Jesus, and He withdrew to a place of quietness to commune with the Heavenly Father. The very best thing to do in time of sorrow is to flee to God, go into His very presence. Jesus accepted John's death as typical of His own.

2. Followed by the People (v. 13).

He could not be concealed. The people were so greatly interested in Him that they followed Him on foot out of the cities. Where Jesus was the multitude gathered.

3. Jesus Healing the Sick (v. 14).

Although the rulers had broken with Him, He did not abandon His work. He continued to preach and work for the good of those who would hear. Though desperate and hopeless cases were brought to Him, nothing was found too hard for Him. The great need of the people excited His sympathy. He is just the same today.

**III. Jesus Responding to the Faith of a Woman of Canaan (Matt. 15:21-31).**

The first twenty verses of this chapter should be considered in connection with this topic. The force of the lesson can only be seen in contrast with the failure of the chosen people. Verses 1-20 represent the apostasy of Israel and her rejection of the Saviour. In sharp contrast we see in the Syrophenician woman salvation going forth to the Gentiles.

1. The Mother's Awful Distress (vv. 21, 22).

Her daughter was grievously vexed with a devil. The daughter was the one who was afflicted, but it was the mother who carried the burden. Doubtless the sufferings of the mother were equal or more intense than those of her child. If children would realize how completely their mother's life is one with their own, they would be more considerate. Would that mothers were as much interested in the spiritual welfare of their daughters as they are in their temporal. No doubt this Gentile woman had heard of the fame of Jesus. His power to heal had come to her notice

and doubtless many times she longed for Him to come her way that her daughter might be healed. Now that He was in her neighborhood she came straightway to Him. Parents should be encouraged to bring their children to Jesus even though they may be demon-possessed. Demon possession is an awful reality today.

2. The Mother's Fervent Appeal for Help (vv. 22-25).

She humbly fell at His feet and pled for mercy. She besought Him to cast the demon out. Her appeal may be considered as a model prayer.

- a. It was sincere and earnest. From the depths of her heart she cried to the Lord for help. Only such prayers avail.
- b. It was brief and definite.

In a few well chosen words she besought the Lord in behalf of her daughter. The Lord wants us to ask Him definitely for what we want.

- c. It was personal and humble.

The Lord is pleased when we beseech Him in behalf of personal friends as well as ourselves. We should mention by name the object of our prayers. She came humbly for according to Mark's account she fell at His feet (Mark 7:25).

- d. It was believing and persistent.

Though she was outside of the covenant people, she believed the Lord would hear a cry of need. All who accept Christ are His covenant people. She persistently begged help of the Lord. She would not accept refusal. The Lord is pleased with the soul who will not let Him go until the blessing is granted (Luke 11:5-10; 18:1-8).

3. The Woman's Faith Rewarded (vv. 26-28).

a. Jesus' apparent refusal (v. 23). He answered her not a word. This seems strange that to her distressing cry He was irresponsive. Scarcely ever did any one have to ask the second time. Frequently He did not wait to be asked. The reason for His silence was that a real difficulty lay in the way. He was sent to the lost sheep of the house of Israel. This woman was a stranger to the covenant people. Her appeal was on the wrong basis. She addressed Him as the Son of David, which only a child of the kingdom had a right to do. Only an Israelite had a right to seek His blessing as the Son of David. His refusal was from His love. She must come in the right way.

- b. The woman's quick response (vv. 25-27).

As soon as she perceived the difficulty she worshiped him as Lord and cried for help. While only the Israelite could approach Him as the Son of David, all can come to Him and own Him as Lord. She willingly took her place as a Gentile dog, recognizing that salvation is of the Jews. Many times we would get what we ask if we were willing to take our rightful place before Him. The word for "dog" is a diminutive term showing the pet or household dog which had a right to the crumbs which fell from the table.

- c. The glorious issue of her faith (v. 28).

She received more than she asked. Her daughter was healed at once, while the instructions she received were worth much to her. She goes down in history with the Saviour's commendation of her faith.

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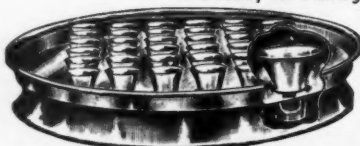
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### Confessing and Following Christ Matthew 16:13-26

Golden Text:—And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matthew 16:16.

In order to obviate a break in the studies in Matthew and still have an Easter lesson, the review should be omitted and take instead the lesson for April 1.

#### I. Jesus Christ, the King, Taking Account of His Ministry (vv. 13-17).

In order that the disciples might be prepared for the tragic ordeal which faced them because of the crucifixion of Jesus, He sought to clarify their faith in Him as the Messiah. Faith must be intelligent in order to maintain itself in the dark hours.

##### 1. The Place (v. 13).

It was at Caesarea Philippi the northern limit of Jewish territory. It was practically in Gentile territory. It was significant that the announcement concerning the Church should take place in this region.

##### 2. The Time in Christ's Ministry.

It marked a turning point. His ministry was largely restricted to His disciples after this. The cross was a short time ahead. The Messiah had already been rejected. They had already charged Him with being in league with the Devil and sought to kill Him. It was highly important that the disciples should have clear views as to Christ's person in order to stand the test of the trial and crucifixion of Jesus.

##### 3. Peter's Confession of Jesus (vv. 13-16).

###### a. The occasion (vv. 13-15).

Two questions asked by Jesus provoked this confession.

(1) As to the opinion of the people concerning Him (vv. 13, 14).

They recognized Him as a teacher and prophet of more than human authority. Today, as then, there is a diversity of opinion concerning Jesus. Some think that He is only a man; others that He is a great teacher but nothing more. Had he been content with this, He would not have been molested in Jerusalem, for the Jews willingly acknowledged Him as being more than a human teacher. It was His persistent claim to be the God-man, the very Son of God, that sent Him to the cross.

(2) As to the personal opinion of the disciples (v. 15).

It was not enough for them to be able to tell what opinion the people held concerning Jesus. It was necessary that they have clear personal knowledge. Knowledge of Jesus must be correct, definite and personal. Such knowledge is worth infinitely more than to know the opinion of others. Upon this knowledge hinges human destiny.

###### b. The content (v. 16).

It consisted of two parts.

###### (1) "Thou art the Christ."

This means that Jesus of Nazareth was the Messiah, the fulfiller of the Jewish hopes and expectations. The coming of the Messiah was to mark the dawn of the new day.

###### (2) "The Son of the living God."

This acknowledged Him to be divine. It was the recognition of His glorious person

March, 1934

in keeping with the Jewish hope (Isa. 9:6, 7).

#### 4. Christ's Confession of Peter (vv. 17-19).

Peter had made a noble confession. Now Jesus confesses Him. Those who confess Christ shall be confessed by Him (Matt. 10:32, 33). Jesus pronounced a blessing upon Peter, not in the nature of a reward, but the declaration of the spiritual condition of Peter because of the clear apprehension which he had gained of His Lord. This knowledge was revealed to him by the Father, but since Jesus is the revealer of the Father, Peter's knowledge was the result of Christ's work.

#### 5. Christ's Charge to the Disciples (v. 20).

He asked them not to tell any man that He was the Messiah. The time was not ripe for such testimony. It would have increased His difficulties.

#### II. The New Body, the Church, Announced (vv. 18, 19).

Following the confession of Peter, Jesus declared His intention of bringing into existence a new body. To the members of this body He promised to give the keys of the kingdom. Peter was to have a distinguished place in this body. The keys in-

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trusted to him were used on Pentecost and again in the case of Cornelius. The origin, unity, and destiny of the members of this body are fully set forth in Ephesians. Those who have membership therein shall never enter Hades. Christ has the keys of Hades and death. When He came forth from Hades after His crucifixion He turned the keys of Hades. Members of the Church of Christ go immediately to be with the Lord (Phil. 1:23); therefore the gates of Hades shall not prevail against them.

### III. The King Predicts His Death (vv. 21-23).

This prediction was no doubt startling to the disciples. They did not yet realize that redemption was to be accomplished through the passion of the Cross. So unwelcome was this announcement that Peter cried, "This shall not be unto thee." Later Peter saw through the darkness the sunlight on the hill-tops beyond the Cross. A new hope filled his breast (I Pet. 1:3, 4). Redemptive victory through Christ's death is yet the stumbling block of many. Many are offended at the doctrine of salvation through the sufferings of Christ. All such are influenced by the Devil. The Devil hates the doctrine of salvation by blood.

### IV. The Cost of Discipleship (vv. 24-26).

To follow Christ means suffering. To follow Him is to turn one's back upon the world. Life can only be saved by losing it. To be Christians means to share Christ's suffering. We cannot go to heaven on flowery beds of ease.

#### 1. There Must Be Denial of Self (v. 24).

There is a wide difference between self-denial and denial of self. All people practice self-denial, but only real disciples of Christ deny self.

#### 2. "Take Up His Cross" (v. 24).

This cross is the shame and suffering which lie in the path of loyalty to Christ. To do our whole duty will bring suffering (II Tim. 3:12).

#### 3. Follow Christ (v. 24).

This means to have the mind of Christ, to be like Christ. All such shall be rewarded when Christ comes in glory.

April 1

### The Risen Christ Easter Lesson John 20:1-29

Golden Text:—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Colossians 3:1.

The resurrection of Christ is one of the

foundation truths of Christianity. It is the grand proof that Christ was what He claimed to be, the Messiah, the Son of God (Matt. 12:29-40; John 2:19-21). His resurrection authenticated His claim. If Jesus did not rise from Joseph's tomb, He was not the Son of God nor a true prophet; neither a Saviour, not even a good man, for He would then have been a falsifier. However, if He did arise, all that He said concerning Himself is true. His resurrection declared Him to be the Son of God with power.

#### 1. The Empty Tomb (vv. 1-10).

John does not enter into a description of the resurrection of Christ or give any proof other than the empty tomb and that Jesus had repeatedly manifested Himself afterward. To see the body of Christ disfigured with a spear thrust and nail prints and the empty tomb, was all that faith needed. In this lesson John describes the processes of his own conviction touching Christ's resurrection.

#### 1. The Testimony of Mary Magdalene (vv. 1, 2).

This woman, out of whom Jesus had cast seven demons (Mark 16:9; Luke 8:2), announced the fact of the empty tomb to Peter and John. Prompted by great love to Him for His kindness to her, she went early to the tomb even "when it was yet dark." "She was last at the cross and first at the grave. She stood longest there and was soonest here." Her love for Jesus was genuine, although her knowledge as to His resurrection was defective. She had realized great good at His hand, therefore she could not rest until she had done her utmost for Him. The measure of one's service for Christ is the degree in which he realizes the benefits conferred. Those who work little for Him have little appreciation of His gracious salvation. That morning was a dark one for these women and for the rest of the disciples, but this darkness did not long remain, for the Lord revealed Himself. Those who really love Jesus and seek Him shall not remain in darkness (John 7:17).

#### 2. Personal Investigation by Peter and John (vv. 3-10).

The news of the empty tomb which Mary brought with breathless haste so moved John and Peter that they both ran to investigate. When John came to the empty tomb he gazed into it, but when Peter came he entered it. These acts reveal their respective temperaments. John with holy reverence hesitates, but Peter with impulsiveness enters at once. The difference was not one of measure of love but of temperament. The same behavior should not be expected of all. Their investigation assured them of the reality of the resurrection. The removal of the stone from the sepulcher, the arrangement of the grave clothes, convinced them that this could not have been done by an enemy. There was no evidence of robbery.

### II. The Manifestations of the Risen Lord (vv. 11-29).

#### 1. To Mary Magdalene (vv. 11-18).

##### a. Mary weeping at the empty tomb (v. 11).

Peter and John went home, but Mary could not. She stood there weeping. Home was nothing to her while her Lord was

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missing. Earnest love need not weep long, for Jesus is found by those who love Him. She really should have been rejoicing that the grave was empty. Had the Lord's body been there she would have had real cause for weeping. The empty tomb was eloquent proof of His messiahship and deity. Many times we weep when we should be rejoicing.

b. Mary questioned by the angels (vv. 12, 13).

Through her tears she saws angels at the tomb, who inquired as to the cause of her sorrow. She replied, "Because they have taken away my Lord, and I know not where they have laid him."

c. Jesus revealed Himself to Mary (vv. 14-16).

She first saw the angels and then her eyes lighted upon the Lord. She did not recognize Him in His resurrection body, but His voice was familiar to her. As soon as He called her by name she recognized Him and fell at His feet weeping.

d. Jesus forbade her to touch Him (v. 17).

This showed that she was now coming into a new relationship to Him. Besides this, the disciples were still in doubt and sorrow. "Go tell my brethren" was the message she must carry. Other hearts needed to be cheered.

e. Mary's testimony (v. 18).

She told the disciples that she had seen the Lord.

2. To the Disciples (vv. 19-29).

He appeared to several of His disciples at different times during the day. This is the first appearance to the disciples as a body. The rumors of His several appearances on that day caused the disciples to assemble to talk over the matter. For fear of the Jews they met in a private room and barred the door. They knew that the rulers who had so shamefully treated the Lord would not hesitate to treat them likewise. While they were discussing the strange happenings of the day, the Lord mysteriously appeared to them.

a. First Appearance (vv. 19-23).

(1) His message of peace (v. 19).

This revealed His attitude toward them. He did not come with censure for their failure and desertion. Their contempt merited censure and even excommunication, but His consideration was too tender for that.

(2) He showed His hands and His side (v. 20).

Having calmed their fears He gave them unmistakable evidence of His resurrection. This He did by exhibiting the crucifixion marks in His hands and His side. This was all necessary. Their doubt needed to be scattered and His peace needed to be upon them.

(3) He commissioned them (v. 21).

"As my Father had sent me, even so send I you." This commission was not simply to the eleven but to all the Christians (Luke 24:33). All who have experienced the love of Christ should bear witness to His saving power.

(4) He bestowed the Holy Spirit upon them (v. 22).

This was their equipment. He breathed on them and saith unto them, "Receive ye the Holy Ghost." Only as empowered by the Holy Ghost can a disciple go forward as a successful witness for His Lord. No one who has this equipment can fail. This

equipment is a necessity for all and not a spiritual luxury for the few.

(5) The disciples' authority (v. 23).

This authority was not by virtue of office, but by virtue of having the Holy Ghost. This gift gave discernment to know who had or who had not repented, and consequently to pronounce pardon or withhold it. An ecclesiastical body without the Spirit's equipment does not possess the power of absolution.

b. Second Appearance (vv. 24-29).

Thomas was absent at the first appearing of Jesus. Why, we do not know. His absence deprived him of a vision of the Lord. This time he is singled out for a special message.

(1) The victory of sight and touch (vv. 24-28).

Jesus graciously supplied the evidence which Thomas needed. The Lord does not rebuke those who sincerely seek light.

(2) Greater blessing for those who see only by faith (v. 29).

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## "WHAT SHALL I DO?"

Mark 10:17

1. Consider Christ as the Lamb of God; He alone can take away sin.
2. Claim Christ as Saviour; He alone can save from sin.
3. Confess Christ as Lord; He alone merits grateful service.—Walter Rothwell.

## THE FOUR REJECTIONS OF CHRIST

1. The Eternal Jehovah—Jesus as the King of Israel (I Sam. 8:7).
2. The Incarnate Son of God as the Messiah of Israel (Matt. 27; Luke 23).
3. The Risen, Living Jesus as the Saviour of the Individual Sinner (John 5:40).
4. The Living, Glorified Christ as the Lord of the Church (Rev. 3:20).—Ezra S. Gerig.

## THE TRIUMPHAL ENTRY

Matthew 21:1-17

### I. Its Occasion.

Christ offering Himself to the Jews as their Messiah, in fulfillment of Zech. 9:9.

### II. Its Plan.

Commissioning the two disciples to go, to find, to say, to bring (because the Lord has needed).

### III. Its Result.

Homage accepted in strewn garments and branches; in prophetic praises.

### IV. Its Meaning.

1. Proving Christ the Messiah.
2. Revealing Israel's rejection.
3. Showing crowd's fickleness.
4. Fulfilling God's Word.—Walter Rothwell.

## THE TEARS OF JESUS

John 11:35

*Introduction:* We cannot fail to feel that our Lord is brought very near to us when we read of His tears. On three occasions during His life on earth Jesus wept. First, when He visited the bereaved sisters of Bethany, next over the city of Jerusalem, and last in Gethsemane. Jesus wept:

1. *In Sympathy for Others.* Therefore the Christian mourner may always rely upon the sympathy of Jesus.

2. *In Pity over the Holy City.* This suggests two things to us—the responsibility of privilege, and the pity of the Redeemer for the lost.

3. *In Suffering in Gethsemane.* Followers of Christ should expect suffering. It is not weakness and rebelliousness that make us weep when under trial; we learn through suffering the benefit of prayer. Tears teach!—*The Christian.*

## THE GOSPEL

In I Corinthians 15:1, 3, 4

1. The Actual Death of Christ—"Christ died."
2. The Necessary Death of Christ—"Christ died for sins."
3. The Substitutionary Death of Christ—"Christ died for our sins."
4. The Prophetic Death of Christ—"Christ died according to the scripture."
5. The Victorious Death of Christ—"Raised the third day."—H. Framer Smith.

## "WHAT THINK YE OF THE CHRIST?"

1. *In Bethlehem*—at the manger.  
Was Jesus virgin-born?
2. *In Jerusalem*—at the Temple.  
Did Jesus ever claim to be God?
3. *At Calvary*—on the cross.  
Who died on the cross?
4. *At the tomb*—His resurrection.  
Did Jesus really rise from the dead?
5. *On Olivet*—in His glory.  
King of kings and Lord of lords.  
—William Evans.

## CALVARY'S VEIL OF DARKNESS

Mark 15:33

### I. It Brought Solemnity.

The rulers strove to destroy solemnity; they feared lest the multitude, thinking upon the past ministries, and the patient, sublime demeanor of Christ, would become filled with awe and regret; therefore, they resorted to ridicule; all their efforts were in vain, for the veil—darkness like that of midnight—brought solemnity.

### II. It Hid Intense Suffering.

The hardhearted crowd was unworthy to see God's beloved Son suffer as Redeemer; Scripture was fulfilled—"He tread the winepress alone."

### III. It Contributed to His Agony.

Human nature shrinks from darkness, especially when great danger is brooding; the night of sin closed upon Jesus; He cried, "Why hast thou forsaken me?"

### V. The Effect of the Veil.

1. *At Calvary:*  
Conscience stings like an adder; men feared vengeance; most of the group left. A Roman soldier believed; a thief was saved.

2. *Throughout the land:*  
Interrupted meals, business, Temple worship, etc., that all thought might be turned to Calvary; caused a great stir.

"If you don't know whether you are on your head or your heels, get on your knees," reads a notice outside the Carver Street Wesleyan Chapel, Sheffield, England.

## THE HEART'S SURCEASE

Philippians 4:5-7

1. Let your "sweet reasonableness" be known to all men (v. 5).
2. Realize that the Lord is "at your elbow." (Gr.) (v. 5).
3. Worry about nothing (v. 6). See Matthew 6:25.
4. Commune with the Father (v. 6).  
By prayer—adoration, worship.  
By supplication—petition.  
By thanksgiving—praise.  
By requests—definite appeals.  
Effect: The peace of God shall "garrison" your hearts and minds (v. 7).—James W. Davis.

## RESURRECTION EXHORTATIONS

### I. Remember the Fact of Christ's Resurrection (II Tim. 2:8).

1. It assures the believer that God was satisfied with Christ's sacrifice. The penalty must have been paid or the Bondsman would not have been released.

2. It assures the believer of his acceptance with God, in Christ.

### II. Experience the Power of His Resurrection (Phil. 3:10, 11).

1. Life "after the flesh" should be crucified and put away. The old life is to be reckoned dead and buried.

2. We are to walk in "newness of life" on resurrection ground, living above—and out of—the dead works of the world.

### III. Rejoice in the Hope of the Resurrection of the Just (I Pet. 1:3).

1. Loved ones who have died in Christ will be raised. This is the promise of God and the thought of reunion is a comfort to believing hearts.

2. If the Christian should die (because of Christ's tarrying) he too will experience resurrection.—Clarence M. Keen.

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## THEY TRIED TO MAKE IT SURE

Matthew 27:65

**Introduction:** Greatest theological battle of history fought around the open grave of Jesus. Here Satan, demons, and men put forth a mighty effort to prevent the resurrection.

### I. By the Certainty of His Death.

1. They watched Him die (Matt. 27:36).
2. His side was pierced (John 19:34).

### II. By the Place of His Burial.

1. Buried in a rock (Luke 23:53).
2. A great stone was rolled to the door (Matt. 27:60).

### III. By the Security of His Grave.

1. Sealed it (Matt. 27:66).
2. Set a Roman guard around it (Matt. 27:66).

### But Failed to Prevent His Resurrection

**I. The Fact of the Resurrection**—their caution prevented possibility of deceit (Matt. 27:63, 64).

**II. A Bodily Resurrection**—grave was empty (Matt. 28:6).

**III. Our Eternal Hope** (I Cor. 15:20).  
**Conclusion:** Thank God for the zeal of the Pharisees!—Ira Evans Hicks.

## THE RESURRECTION OF CHRIST

Now is Christ risen from the dead.—I Corinthians 15:20.

The resurrection of Christ has a many-sided meaning and bearing in Holy Scripture.

1. It forms a focus of fulfilled prophecy, linking the Old and New Testaments in one (Acts 2:24-31).
2. It is the grand proof and demonstration of our Lord's divinity and deity: "The Son of God with power" (Rom. 1:4).
3. It is the last, greatest, and most comprehensive of all miracles, making credible all others (Matt. 11:5; John 20:8).
4. It is the finishing touch of Christ's atoning work, and includes His ascension to God's right hand (Rom. 4:25; John 16:10).
5. It is the pledge of the resurrection of the believer, and a first-fruits showing the nature of the harvest (I Cor. 15:49; Phil. 3:21).
6. It was an event wholly without precedent, introducing even our Lord to a new experience as the Son of man (Rom. 6:4, 9; Eph. 1:19).
7. It was the new model of the believer's life, typifying the introduction of his whole being into a new plane (Rom. 6:4; Col. 3:1, 2).
8. It became the new measure and standard of God's power in the believer, working in him mightily (Mic. 7:15; Eph. 1:19).

The Cross should not be our tarrying place, nor the tomb, but, rather, the throne. We are not to think of a *dead* Christ, but a *risen* Christ. Here atonement finds its completion and the life of the believer its true commencement.—A. T. Pierson.

We talk about drawing ministers. What we want is a few more drawing church-members!—D. L. Moody.

March, 1934

## NO TIME FOR GOD

No time for God?  
What fools we are, to clutter up  
Our lives with common things  
And leave without heart's gate  
The Lord of life and Life itself—  
Our God!

No time for God?  
As soon to say no time  
To eat or sleep or love or die.  
Take time for God,  
Or you shall dwarf your soul,  
And when the angel death  
Comes knocking at your door,  
A poor misshapen thing you'll be  
To step into eternity!

No time for God?  
That day when sickness comes  
Our trouble finds you out  
And you cry out for God;  
Will He have time for you?  
No time for God?  
Some day you'll lay aside  
This mortal self and make your way  
To worlds unknown,  
And when you meet Him face to face  
Will He—should He,  
Have time for you?

—Norman L. Trott.

## BELIEVER'S QUALIFICATIONS

Romans 1:14-16

1. Obligation—"debtors" (v. 14).
2. Preparation—"readiness" (v. 15).
3. Declaration—"not ashamed" (v. 16).

—Walter Rothwell.

## THE FACT OF THE RESURRECTION

I Corinthians 15:1-11

1. The Inestimable Proclamation of the Resurrection (vv. 1-4).
2. The Incontestable Proof of the Resurrection (vv. 5-8).
3. The Indomitable Passion of the Resurrection (vv. 9-11).—R. W. Van Anda.

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For every Victor's Hand a Palm.

—T. Baird.

### THE HEALING OF THE CENTURION'S SERVANT

Matthew 8:5-13

#### I.

1. The Urgent Need (vv. 5, 6).
2. The Amazing Faith (v. 10).
3. The Immediate Response (v. 13).

#### II.

1. The Appeal of Faith (vv. 5, 6).
2. The Power of Faith (vv. 8, 9).
3. The Reward of Faith (v. 13).

#### III.

1. The Sick Servant (vv. 5, 6).
2. The Praying Centurion (v. 8).
3. The Healing Christ (v. 13).

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### GREATER THAN JOHN 3:16

Behold, what manner of love [much more love] the Father hath bestowed upon us.—I John 3:1

**Introduction:** While it is true that God had love enough for the world to give His only begotten Son to die for it, making Calvary the measure of that love, it is also true that He has a peculiar love for those who accept His Son as their Saviour and Lord; and the measure of that love is the love God has for His own Son.

1. The greatness of the love of God for lost, rebellious man is declared in John 3:16.

2. But because Christians believe in Him, Jesus Christ loves them "much more," even as the Father loves Him (John 15:9).

3. "Because ye have loved me" indicates another reason for "much more" love (John 16:27).

4. The "much more" of love is found in John 17:23—"and hast loved them, as thou hast loved me."

5. "Much more" is repeated twice in Roman 5:6-10, showing an advanced position of love.

#### Fruitage:

1. "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

2. "That the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

3. "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).—Charles R. Scafe.

### "HOW MY CHURCH PUTS BELIEVING YOUNG PEOPLE TO WORK"

#### A Symposium

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3. Naturally, their talents as musicians and as singers are developed and they are urged to join the choir and the orchestra. Young folk usually have some training in high school which can be utilized that way.

4. Organize and put them to work in the respective young people's society of the denomination.

5. They make good and faithful workers in the Daily Vacation Bible School and allied activities.

6. They were always used for the taking of community census, and tract and Scripture distribution.

7. During the summer tent campaign the young folk help as ushers, singers, and personal workers. They also assist in open-air meetings.

8. As the evening service is an informal evangelistic type, the talents of consecrated young folks can be used effectively. They sing duets, and trios, play musical instruments and testify.—Rudolf Malek, pastor of Bethel M. E. Church, Aurora, Ill.

### SOME TABLE GRACES

Be present at our table, Lord;  
Be here, and everywhere, adored;  
These bounties bless and grant that we  
May feast in Paradise with Thee. Amen.

\* \* \*

God is great and God is good,  
We will thank Him for this food;  
By His hand must all be fed,  
Give us, Lord, our daily bread. Amen.

\* \* \*

Great God, Thou giver of all good,  
Accept our praise and bless our food.  
Grace, health, and strength to us afford,  
Through Jesus Christ, our risen Lord.  
Amen.

\* \* \*

Come, Lord Jesus, our guest be  
And bless these gifts bestowed by Thee.  
Amen.

"It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke three thousand who are ready to listen to everything—on condition of forgetting all."—Bossuet.

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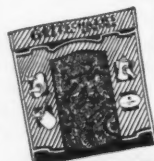
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THE ORIGINAL SANITARY  
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Moody Bible Institute Monthly

# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

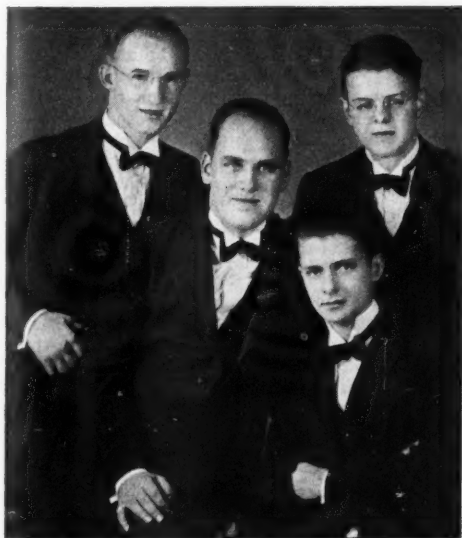
This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

## NOTICE

Help extend the blessings of the MOODY MONTHLY by having sample copies on hand for free distribution in your meetings. Samples will be sent to you on request.—Publication Manager, MOODY MONTHLY, 153 Institute Place, Chicago, Ill.

Thomas Todd Edwards, of Fleischmanns, N. Y., recently conducted Bible conferences and evangelistic campaigns in Cambridge, Braintree, and Brookville, Mass. Mr. Edwards was well received and all the meetings were a success in every way. For the past four years Mr. Edwards has been ministering in the Catskill Mountains, New York.

Evangel Male Quartet consisting of Howard Schoof, Russell Case, Robert Savage, and Clyde Taylor, conducted a campaign January 21 to February 4 in the Imanuel Baptist Church, Memphis, Tenn., Dr. Ben Cox, pastor. Memphis pastors and members of the quartet brought the messages. Nine programs were broadcasted. They sang more than 175 times during the two weeks. Pray for God's blessing upon these workers.



Evangel Quartet

R. C. Haycock closed a two weeks evangelistic campaign in January in the United Brethren Church in East Gary, Ind. Souls were saved, members received into the church, and a revival was experienced by the membership.

Guy Green conducted a revival December 27 to January 7 in the Park Avenue Presbyterian Church, Kansas City, Mo., which resulted in twenty-two new members. Dr. Silas C. Wadding is the pastor. Mr. Green also held special meetings, January 11-21, in the First Presbyterian Church of Kansas City. Crowds were large and there were fifteen additions to the church, twelve by confession of faith.

Ray Osterhouse and Kermit Finley send the following report of their work for 1933: Worked in sixty-eight churches, conducted eleven revivals, eight factory meetings, three jail and penitentiary meetings, two street meetings, three hospital services, seven rescue mission services, and ten business men's meetings. Eleven programs were given in public schools and twenty-eight programs over the radio.

Grady Cantrell and C. William Harris conducted a meeting in January in Tennet Memorial Presbyterian Church, Philadelphia, Pa. During February they conducted services in the Welsh Presbyterian Church, Edwardsville, Pa.

Dr. William Evans, Los Angeles, Calif., conducted a week of Bible teaching in December in the Central Baptist Church, Walthamstow, Ireland. The general theme of his addresses was "The Church under Divine Inspection." Dr. Evans expounded the letters to the seven churches (Rev. 1-7). God greatly blessed. Under the auspices of the Bible Testimony Fellowship, Dr. Evans began a five days Bible teaching campaign December 31, in Belfast, Ireland. The services were held afternoon and evening, in the large Wellington Hall, which seats 1,800 people. On the afternoon of the opening Lord's Day, forty minutes prior to the commencement of the service, the hall was packed to its capacity and hundreds were turned away. Dr. Evans' theme was: "The Christ in Whom Christians Believe." Interest grew daily, until the attendance at the afternoon services was over a thousand. Dr. Evans with chalk and blackboard, formed the huge audience into a class. One could not help noticing that 70 to 75 per cent of the afternoon audiences were men.

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Farrar Evangelistic Party held an old-fashioned revival in January in the United Brethren Church, Selma, Calif., Rev. Walter Stanton, pastor. There were over eighty responded to the first altar call.

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Paul and Mrs. White, "Musical Whites," closed a successful campaign January 27 in Leighton, Pa. After giving a concert in Allentown, Pa., they assisted Dr. Merrill T. MacPherson for two evenings in the Central North Broad Presbyterian Church, Philadelphia, Pa. Mr. and Mrs. White opened a meeting in Terre Haute, Ind., February 4.

O. W. and Mrs. Stucky closed two weeks meetings February 4 in the First Baptist Church, Brown City, Mich., F. W. Deane, pastor. Mr. Stucky writes, "We had the joy of seeing 28 confess Christ as Lord and Saviour, many reconsecrations. On the closing night 14 young people stepped out in consecration for life service. During the campaign the congregation read a total of 7,476 chapters in the Bible.

Sylvester Sanford reports a two weeks special meeting in January at the United Brethren Church, Princeton, Ind. Six hundred people filled the church, and it was said by many to be the greatest meeting in years. Eighty children attended the meetings held each afternoon after school, and gave a demonstration of song and Bible work one evening during the engagement. One day was given to prayer and many gathered in the church to pray during the day. There were twenty-six who gave their lives to the Master at an old-fashioned altar service, and twenty-three children of the Sunday School decided for Christ, making forty-nine conversions. Six young men and women en-

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listed for definite service in the Master's work.

John H. Cassady closed a meeting January 10 at Waterford, Calif., with more than one hundred decisions for Christ. The following ten days were spent in Reedley about which Mr. Cassady writes: "The church there is without a pastor and very dead. We soon aroused interest and filled the building. People came from the other churches and several of the pastors invited us to move to the largest auditorium in the town. The Mennonite Brethren Church which seats more than a thousand people was filled. There was a wonderful demonstration of the work of the Holy Spirit, with more than three hundred conversions and reconsecrations to Christ."

John B. and Mrs. Long, the "Singing Longs," of Inglewood, Calif., held a revival in January at the Union Church, San Jacinto, Calif., P. E. Fry, pastor. God blessed with the salvation of about fifty souls, forty of which united with the church. Mr. and Mrs. Long next conducted meetings in the First Presbyterian Church, Hemet, Calif., with Mr. and Mrs. A. Weld.

L. James and Mrs. Kindig write, "God blessed our labors in two weeks meetings in Terre Haute, Ind., the first of the year. Many were saved and the church was greatly blessed spiritually. We next conducted a gracious meeting in the First Baptist Church of Moline, Ill. Nearly a

hundred found Christ, and scores of Christians came into a new and blessed intimacy with Christ through an outward act of dedication and an inward unconditional surrender."

F. E. Rueckert writes, "God wonderfully blessed us in Middletown, Ohio. Large crowds, deep conviction, and souls were saved."

Harry O. Anderson, who is working with the Baptist churches of Los Angeles area, writes that they have launched a great evangelistic drive. There are forty churches in the movement and they have set a goal of 5,000 additions by Easter. Mr. Anderson spoke to 300 Japanese young men and women at Terminal Island, and more than 40 came out in a definite confession of Christ, most of them from Buddhist homes. In January Mr. Anderson conducted a very gracious meeting at Garden Grove, Calif. Merle Hancock assisted with the music, Elmer E. Lyon, pastor. One hundred and thirty-three children from seven to fifteen years of age sang in the booster chorus nightly.

John Charles Yelton, pastor at Avoca, Ind., assisted Pastor Douglas Hudgins in a two weeks revival in the Radnor Baptist Church, Nashville, Tenn. Forty-three confessed Jesus Christ as Saviour and fifty-two were added to the church. There were a number of conversions and baptisms after the special series of services had closed. The Holy Spirit convicted of sin, righteousness and the judgment in a wondrous way. Miss Julia Harwood and Mrs. Douglas Hudgins at the pianos were largely responsible under God for the musical success of the meetings.

Violet Heefner and Anna Sudenga concluded a revival at Sidney, Iowa, January 7. The campaign was held in the Baptist Church there with the Presbyterian and Methodist Churches co-operating. There were thirty-two people who professed conversion in the eight-day union engagement, and three definitely gave their lives to Christian service.

Raymond O. and Mrs. Nelson closed a three-week campaign. January 28, at the First Baptist Church, Buffalo, N. Y. E. G. Crabill, the evangelist, brought heart-searching messages from God's Word. The Lord honored the gospel messages in music and sermon. A goodly number were saved and members of the church were greatly benefited by the revival. A large chorus choir gave able assistance. The church being in the downtown section of the city, the usual children's meetings were not held.

Vance Havner writes, "During the past year I have been privileged to give gospel addresses in the Tenth Presbyterian Church, Philadelphia, Donald Grey Barnhouse, pastor; the Y. W. C. A. of Atlantic City; the Stony Brook School, Stony Brook, N. Y.; the Gospel Tabernacle, Elizabethtown, Pa.; Camp Tappuah, Asheville, N. C.; the First Baptist Church, Somerset, Ky.; and in Augusta, Ga. I will begin my spring and summer work with the Atlanta Bible Institute, April 15-22."



Henry E. Burke Evangelistic Party conducted five campaigns in Hancock, Dysart, Cedar Rapids, Cedar Falls, and Van Horne, Iowa, from September to the holiday season. Unusual crowds were in attendance in every campaign, and there were many decisions for Christ. During the Cedar Falls campaign, people of the town said that it was the greatest revival experienced in Cedar Falls over a period of twenty years. The party began the new year with a union campaign in Holly, Colo., with three churches co-operating. Mr. Galvin Beukema has joined the Henry E. Burke Evangelistic Party as musical director.

"Lucky Baldwin," C. J. Balfe, chaplain of Bridewell Prison, Chicago, had an interesting time in January when he attended the National Evangelical Convention in Philadelphia, of which he was one of the speakers. He reports thirty-one conversions in a meeting which he conducted in the Eastern State Penitentiary. He also spoke several days at the Philadelphia School of the Bible. Mr. Balfe was a New York politician when he was converted in the Jerry McAuley Mission on Water Street in the Bowery. After three years at the Moody Bible Institute he entered prison work. Since that time he has helped scores of criminals find Christ.

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Dr. P. W. Philpott and Arthur W. McKee conducted union evangelistic services from January 7 to 22, in Fargo, N. D. Eight churches co-operated in the meetings which were held in the First Presbyterian Church. Although the building seats 1,400, many nights it was too small to accommodate the crowd. The meetings were a tremendous blessing to the whole community. Vance H. Webster, pastor of the Calvary Baptist Church, was general chairman of the meetings. The Philpott-McKee Party stopped at Glendive, Mont., for union services with Howard Burns, Congregational pastor. They held a union meeting in Wenatchee, Wash., the first two weeks in February.

John T. Morris and party have been holding four weeks community campaigns in towns of western Arkansas during the fall and winter months. The preaching of God's Word has brought such mighty conviction that men and women have come to the altar crying out to the Lord to be saved. There were 420 converts and several hundred definite life service pledges in Booneville, Hector, Russellville, and Appleton. The average attendance at the young people's inspirational services was over one hundred.

Dr. James Rayburn Party conducted union meetings in January and February in Rocky Ford, Colo.

Homer W. Grimes reports a successful evangelistic campaign during January in the Metropolitan Tabernacle, Detroit, Mich. After the Detroit campaign Mr. Grimes followed a brief itinerary through Maine, under the direction of Dr. John M. Arters, secretary of the General Conference of the Methodist Church. Towns visited included Danforth, Bangor, Madison, Woodland and Pembroke.

John W. Troy writes, "Closed a two weeks campaign in January in Camden, N. J., with Wm. E. Bisgrove. God gave us 157 souls, many reconsecrations, 76 tithers, and 69 life service volunteers. We had record crowds and had to install an amplifier." Mr. Troy next conducted a union campaign in Kenmore, N. Y. The meetings attracted large crowds. A chorus choir of one hundred voices assisted in the worship in song.

Dr. L. O. and Mrs. McCartneysmith conducted a two weeks meeting, January 7-22, at the College Brethren Church, Ashland, Ohio. The services were well attended. Mrs. McCartneysmith had charge of the music and the solo work. The college glee club and the young people of the church supplied a nightly musical feature. Children's meetings were conducted every afternoon. Dr. McCartneysmith spoke at the college and seminary chapel daily and at all the clubs of the city. One feature of the campaign was the city-wide church night when all the pastors of the twelve churches attended with large delegations from each church. There was a mighty outpouring of His Spirit and many conversions were recorded. Starting February 1, the McCartneysmiths are making an evangelistic trip through Indiana.

W. F. Pietsch must postpone his trip to Australia because of the nervous collapse of his wife. Mr. Pietsch asks the prayers of the readers of this department for the speedy return of her health.

## The Greek New Testament League

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**The Bible Institute Colportage Ass'n**  
843-m North Wells Street, Chicago

Paul and Mrs. Hutchens report that during 1933 they conducted fourteen campaigns in South Dakota, Wyoming, Nebraska, and Colorado, with more than 600 professed conversions. During the year they broadcast over KSOO, Sioux Falls, S. D.; KFKA, Greeley, Colo.; KPOF, Denver; WOW and KICK, Omaha. Mr. Hutchens writes, "It has been at once the hardest and yet the most fruitful year of our ministry. Several meetings conducted in the gold mining districts of Colorado were the most difficult ever attempted. In nearly every other place the spirit of revival was gloriously in evidence with large crowds, deep conviction and definite conversions. More than 300 persons came to Christ for salvation during the first three campaigns." Mr. and Mrs. Hutchens began their 1934 season in meetings in the First Baptist Church of Sibley, Iowa.

Wm. F. Rawlins Evangelistic Party closed a campaign in January in the Gospel Tabernacle, Decatur, Ill. A capacity crowd attended, and on a number of occasions many were turned away. More than one thousand people consecrated their lives to the service of Jesus Christ on New Year's Eve when 13,000 people packed the center for the six hour service, 6:30-12:30. The Rawlins Party next went to Latham Baptist Church, then to the Gospel Tabernacle, Stonington, Ill.

Winona Lake School of Theology has announced extension courses throughout the Bible conference this year from August 13 to 25. Credit will be given on a number of lecture courses provided sessions are regularly attended, and reports are made on them. The Bible conference will be in charge of Dr. W. E. Biederwolf, and the extension work will be in charge of Dr. J. A. Huffman. A complete circular describing these courses will be sent upon request to Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.

Keswick Conference will be held in Kansas City, Mo., June 18-30, 1934. The Soldiers' and Sailors' Memorial Hall has been engaged for the Conference. The speakers will include Dr. Harry A. Ironside, Dr. Charles G. Trumbull, Dr. Robert G. Lee, Dr. Norman B. Harrison, Dr. Charles J. Rolls, Dr. B. B. Sutcliffe, and Dr. Walter L. Wilson. Mrs. Dena K. Stover and Loren Jones will lead the song services with Mrs. Newell Schaper and Mrs. Jones at the piano.

#### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz conducted an evangelistic campaign January 7-28, in the Lakeview Baptist Church of Muskegon, Mich., E. Hamlin, pastor. The evangelist was assisted by Mr. and Mrs. Earl Shreve, the Mason Jubilee Singers, and Betty Lorraine De Pew. The pastor writes: "It is with deep gratitude to God, Mr. Lintz, and the Moody Bible Institute that we survey the results of these three weeks of special evangelistic meetings. There were seventy conversions, eighteen restorations and 105 rededications. Besides this, we feel that

the church membership, plus the Christian friends who so faithfully attended and supported these meetings, were without exception drawn closer to God. The effort made itself felt generally in the community of Lakeside and over the entire city."

Dr. Henry Ostrom filled an engagement January 14-28, in Union Mission, Parkersburg, W. Va., W. S. Colegrove, superintendent. He also spoke in Marietta and Vienna, Ohio; at the latter place in the United Brethren Church, where he gave five addresses. He was the invited preacher at the Interdenominational College Church in Wheaton, Ill., Sunday, January 7, and the next morning he addressed the student body of Wheaton College.

Dr. John C. Page ministered the gospel January 7-21 in Knox Presbyterian Church, Seattle, Wash., Dr. C. F. Koehler, pastor. Twenty-four professed conversions. A reunion of former students evinced a marked increase in interest and attendance.

Max I. Reich was evangelist for the annual convocation, January 7-21, of Evangelical Lutheran and United Brethren Churches, R. W. Lind and D. J. March, pastors. He also addressed the ministers of the community. Returning to New Jersey he first spoke for A. Grob, pastor of the First German M. E. Church at Paterson, and later addressed a meeting of his co-religionists in the Friends Meeting House of Crosswicks.

#### FUTURE ENGAGEMENTS

Harry O. Anderson—Feb. 25-Mar. 11, Camarillo, Calif.; Mar. 18-Apr. 1, San Diego, Calif.; Apr. 8-22, Colton, Calif.; Apr. 22-May 6, Los Angeles, Calif.; May 8-11, Riverside, Calif.; May 14-21, Fort Worth, Texas; May 23-28, Rochester, N. Y.; June 3-24, Des Moines, Ia.; June 24-July 8, Chicago, Ill.; July 15-29, Minden, La.  
"The Bonney Workers"—February, Pittsburgh, Pa.  
Homer W. Grimes—Feb. 20-Mar. 4, Woodland, Me.; Mar. 5-18, Pembroke, Me.; Mar. 23-Apr. 1, Greater Cleveland, O.; Apr. 8-22, Ceresco, Mich.; Apr. 29-May 13, Haslett, Mich.; May 20-June 3, Adrian, Mich.  
E. Henderson Lane—Feb. 19-Mar. 11, Akron, Ind.; Mar. 17-Apr. 1, Columbia City, Ind.; Apr. 7-21, Harlan, Ind.  
The League of Evangelical Students Annual Convention—Feb. 23-25, Gordon College of Theology and Missions, Boston, Mass.  
Sara C. Palmer—Feb. 6-Mar. 4, Huntingdon, Pa.; Mar. 11-Apr. 1, Milford, N. J.  
W. F. Pietsch—February, Los Angeles, Calif.; June, second trip to Australia for 6 months to year, will cover strategic points throughout continent.  
Philpott-McKee Party—Feb. 18-Mar. 4, Vancouver, B. C.; Mar. 7-12, Tacoma, Wash.; Mar. 18-Apr. 1, Los Angeles; Apr. 8-29, Oakland, Calif.; May 6-19, San Pedro, Calif.  
Everett C. Mills—Feb. 26-Mar. 11, Ashland, O.; Mar. 12-25, Tipton, O.; Mar. 26-Apr. 1, Newark, O.; Apr. 2-15, Akron, O.; Apr. 16-29, Canfield, O.; Apr. 30-May 13, Brooklyn, Ia.; May 14-June 1, Lincoln, Nebr.; June 20-July 18, Los Angeles, Calif.  
F. E. Rueckert—March, East Liverpool, O.; April, Logansport, Ind.  
Sylvester Sanford—Feb. 19-Mar. 4, Spokane, Wash.; Mar. 5-18, Harlem, Mont.; Mar. 19-Apr. 1, Great Falls, Mont.; Apr. 2-15, Glendive, Mont.; Apr. 16-29, Ollie, Mont.; Apr. 30-May 13, Carlyle, Mont.  
Gipsy Smith, Jr.—Feb. 25-Mar. 11, Birmingham, Ala.; Mar. 18-Apr. 1, Richmond, Va.; Apr. 8-22, Roanoke, Va.; Apr. 28-May 13, Charlottesville, Va.; May 20-June 3, Little Rock, Ark.; June 5-17, Anniston, Ala.; June 19-July 1, Mobile, Ala.; July 8, July 29, Clarksdale, Miss.; Aug. Noank, Conn.; September, Greenboro, N. C.; Oct. 7-21, Richmond, Va.; Oct. 28, Nov. 11, Atlanta, Ga.  
O. W. Stucky—Feb. 11-25, Detroit, Mich.; Mar. 11-25, Mt. Clemens, Mich.; Apr. 1-15, Detroit, Mich.  
Myron E. Taylor—Feb. 25-Mar. 18, Buffalo, N. Y.

Moody Bible Institute Monthly



# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## Good News from a Far Country, edited by Herbert W. Bieber, D.D.

The dedication of this book is "To All Born Again Only Who Stand Unflinchingly for the Bible as the God-Breathed Book." The authors of these ten gospel sermons are known to all our readers, and include William Evans, Lewis Sperry Chafer, A. C. Gaebele, H. A. Ironside, W. E. Biederwolf, R. E. Neighbor, I. M. Haldeman, P. W. Philpott, the editor of the book, H. W. Bieber, and the Editor-in-Chief of the MONTHLY. The Foreword written by Dr. Bieber speaks of the authors as men who "believe that behind all phenomena there is a personal, ethical, self-revealing God. They believe that He has spoken and that the Bible, His Word, is God-breathed." Our readers will say "Amen" to that, as well as to the prayer with which the Foreword concludes: "May God's blessing rest upon every reader, and may the Holy Spirit open his eyes that he may see."

150 pages. 8 x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. J. M. G.

## The Resurrection of the Dead, by Karl Barth, translated by H. J. Stenning.

This is really a running comment—a breathless one—on the whole of Paul's First Epistle to the Corinthians. We cannot recommend it to the general reader, however. Not because it is "almost incoherent" as one reviewer describes it, nor yet because it is unsound, for we have not discovered, and indeed were not looking for anything of that kind in it, but because it presupposes an acquaintance with the content of First Corinthians, which we regret to say, the general reader does not possess.

Professor Barth's concept is that while the subjects dealt with in the epistle appear "haphazard," yet there is a thread binding them internally into one whole, which thread becomes visible at the fifteenth (the resurrection) chapter, demonstrating that chapter to be the real theme of the epistle. In an attempt to bring out this idea, a detailed analysis of the first fourteen chapters occupies the earlier part of the book, and in weathering its sea of words the weary mariner at last sights a tropical isle like this: "Where the situation resembled that in Corinth, the resurrection was denied, no matter whether the false doctrine was expressly set up or not" (p. 113).

There is a great thought in that, and one which needs to be thundered into the ears not merely of the world's people, but of others within the visible Church which, like the Corinthians, think they are saved. The Corinthians were guilty of party divisions and of moral, social, and ecclesiastical disorders which the apostle rebukes, and of which, according to Barth, they never would or could have been guilty if the resurrection as Paul expounded it, were by them really believed.

Patient pursuit will find other strong thoughts here and there in the book, like the comment on, "Ye are yet in your sins" (p. 158). There the author says, sin "is a dominion over man, not merely a moral defect that attaches to him. It is too serious a matter to be overcome by religious protestations and enthusiasms."

Speaking of the book as a whole, the reviewer alluded to above, says no one can read it "and not find a new power in the words of the creed: 'I look for the resurrection of the dead . . . the life of the world to come.'" We feel the truth of this, but are profoundly grateful that our faith in that great fact rests upon the few and simple words of inspiration itself. Paul is sufficient for us without Barth, and we can even believe that the latter would hinder faith where his purpose would be only to help.

213 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.50. J. M. G.

## Studies in the Epistle to the Hebrews, by George Henderson.

A most helpful exposition thoroughly scriptural and especially suited for Christians in these days of trial and testing. The author is a student of the Word and has given us in this volume a helpful exposition of this epistle. 128 pages. 7½ x 5 inches. G. F. Valance, Barkingside, Essex. 75 cents. D. L. F.

## The Epistle of Paul to the Colossians and to Philemon, by Charles R. Erdman.

This is a companion volume to the author's other studies in the epistles, being an analysis and exegesis of these two books presented in a clear, concise, simple, readable, and interesting manner, for the Christian in his devotional reading or Bible study in his home.

141 pages. 6½ x 4½ inches. Westminster Press, Philadelphia. \$1.00. K. S. W.

## Songs for the Pre-School Age, by Aurora Medford Shumate.

These songs are short and tuneful, meeting the needs of little children. Teachers in the Nursery and Beginners departments of the Sunday School, and parents of little ones, will find help in this book for their music problems. There are fellowship, worship, seasonal, and play songs, as well as marches. In addition, helpful relaxation and finger play exercises are given.

47 pages. 9 x 6 inches. Baptist Sunday School Board, Nashville, Tenn. 50 cents. J. E. C.

## The Child from One to Twelve, by Ada Hart Arlitt.

In this psychology for parents will be found help for the multitude of problems which children cause. In a simple and informal style Dr. Arlitt gives advice based on wide observation and careful study. A wealth of illustrative material duplicates many situations that continually occur in the home. Chapters entitled "Willing Obedience," "Discipline, Punishment, and Rewards" will be found especially helpful to perplexed parents.

228 pages. 7½ x 5 inches. McGraw-Hill Book Company, New York. \$2.00. J. E. C.

## Junior Worship, with Programs, Songs and Stories, by Ada Rose Demerest.

Fifty-two correlated programs are here provided by one who knows the needs of Junior department leaders. Each program is about twenty minutes long and is introductory to the lesson, though complete in itself. There are arrangements for special days, and for themes such as "Exalting the Christ," "Prayer," "God's Book," "Reverence for God's House," and others. Stories, songs, and verses for birthday wishes, calls to prayer, reception of offering, and benedictions are included.

240 pages. 8 x 6 inches. The Standard Publishing Company, Cincinnati. J. E. C.

## What Is The Oxford Group? by The Layman with a Notebook.

This small book, written anonymously but sponsored in a Foreword by Professor Grensted, of Oxford, seems wasted labor. The author is evidently an Englishman, perhaps also a Unitarian. He adds nothing to the known facts about this Movement, also called Buchmanism, though modifying some of its practices by applying Christian common sense. He affirms without offering proof that the Groups advocate nothing which is not the fundamental basis of all Christian faith, and the grave criticisms that have been urged against them he leaves unrefuted.

132 pages. 7½ x 5 inches. Oxford University Press, New York. \$1.25. H. E. S.

## Repairing the Breach, by L. M. Anglin.

This little booklet is an account of the experience of a real boy, and a real home. The Home of Onesiphorus, in Taian, Shantung, China, is an asylum for orphan children and other dependents who are given Christian training for self support and the work of the gospel. It was begun with a few orphan boys who had been roaming around from village to village begging bread. The Chinese boy Lien, the account of whose life and conversion to Christ is given in this booklet, was the first orphan to be taken in and provided for. The home now consists of over six hundred children and adults, who are learning about the gospel, and at the same time preparing themselves to go forth among their own people who still live in idolatry, and live before them a life that shall be a true witness for God.

28 pages. 8½ x 5½ inches. Sent free on application to Home Of Onesiphorus, 3131 Lincoln Ave., Chicago, Ill. W. H. H.

## Frozen Assets and Other Sermons, by William Edward Biederwolf.

This book by the well-known evangelist and Bible teacher, contains some very fine messages. The chapters on "What Is God Like," "The Logic of the Cross," and three sermons on the Prodigal Son are particularly striking. Dr. Biederwolf is a vigorous writer.

143 pages. 8 x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. D. L. F.

## Seen and Heard, by James McKendrick.

The author sets forth some of the things "seen and heard" during forty-six years of evangelistic work. Taken from school at a very early age to work in the mines, he was not converted until twenty-two years of age, but immediately he began witnessing for Christ. It brings to our mind how God hath chosen the things despised by the world to confound the mighty and the wise things of the world.

272 pages. 7 x 5 inches. Pickering and Inglis, London. 35 cents. D. L. F.

## The Original Jesus, by Otto Borchert, D.D.

This compact volume, a life of Christ from a new angle, reflects high credit on German evangelical scholarship and will make every Bible student its debtor. It sustains one's interest, yet is slow reading because of the abundant Scripture references which need to be examined afresh in view of the author's luminous comments. Familiar passages acquire unsuspected force without straining, perhaps due partly to use of Luther's version instead of King James'. After sixteen years of waiting and ten refusals this work found a publisher and a welcoming public, so that forty thousand copies have been sold in Germany and this is the fourth foreign translation to appear.

The purpose is to vindicate the absolute truthfulness of the Gospels by proving Christ's portrait is unique and original beyond possibility of invention by any writer or other follower then or since. Against their own preferences they were compelled by force of facts to record Him as He was, although He offended all men. Jews found Christ both too great and too humble to fit their conception of a Messiah; and Gentiles desired more aggrandizement, pomp and glory in the world's King. Hence from the apocryphal New Testament writers down to the gorgeous papacy of today, zealous admirers have sought to remodel Him to their taste. Even the disciples were constantly disappointed because of His teachings and conduct, and many professed Christians now secretly prefer Nietzsche's code of the strong, at least in business.

Not all the author's opinions accord with Scripture, however. Had he perceived the Bible's entire infallibility and its revealed future dispensation for Christ's earthly kingdom, He would not have accused Him of rejecting or refashioning Old Testament prophecies like a higher critic. Yet these are but occasional errors in a very valuable study book.

480 pages. 8½ x 5½ inches. Macmillan Company, New York. \$3.50. H. E. S.



**Doctrine Brevities**, by A. McCaig, B.A., LL.B.

The principal emeritus of Spurgeon College to his many literary works has added this brief compendium of Bible doctrine to facilitate its teaching. There seems to be a prevailing notion that doctrinal teaching today is not as important or necessary as in former times. Doctrinal teaching is absolutely essential if we are to understand the facts of Christianity, and the formulation of the import of these facts, which is doctrine, means systematized and effective knowledge. The contributions in this little volume appeared originally in the *Pioneer Review*, and were so much appreciated as to call for this wider circulation.

113 pages. 7 1/4 x 4 3/4 inches. Marshall, Morgan and Scott, London. 75 cents. C. H. B.

**The True Function of the Sunday School**, by Arthur Flake.

The writer is well known from the large number of textbooks he has prepared for the Sunday School Board of the Southern Baptist Convention. His aim in producing this volume was not only to show the marvelous scope and reach of the modern school and the relation of its activities, but to present clearly and positively practical methods for the accomplishment of each of these activities. We are indebted to Mr. Flake for opening to us the large possibilities of service for an effective Sunday School organization.

160 pages. 7 1/4 x 5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 60 cents. C. H. B.

**Mahatma Gandhi**, by Jashwant R. Chitambar.

India looms large in the thinking of world-minded people these days. To think of India without visualizing the picture of Mahatma Gandhi is almost impossible. This little shriveled-up man whom all India venerates as a saint, and to whom they look as to a saviour, is indeed a most forceful and fascinating character, with an unusual background, and a unique leadership exercised by few men in human history.

Every student of world affairs will find Bishop Chitambar's book delightful reading, and a most valuable investment. Writing as a nationalist, and also as a Christian, he gives us a well balanced portrayal of Gandhi, fitting him into the storm center of social and political unrest, so confusing to the Western mind, and yet so perfectly understandable as set forth by the author.

Every missionary candidate for the Orient should read this volume, partly to understand India's present plight, but more to understand the new thinking and new spirit that are rapidly changing the whole Orient to an utterly different place from that which existed a few years ago.

266 pages. 8 1/4 x 5 1/2 inches. John C. Winston Company, Philadelphia. \$2.00. W. H. H.

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**Life Indeed**, by J. Russell Howden, B.D.

The messages of this book were first given at the Keswick Conference during the summer of 1933. The four chapters set forth the victorious life in four different aspects. This book can readily be recommended.

133 pages. 7 1/4 x 5 inches. Pickering and Inglis, London. D. L. F.

**Mildmay Conference Book of Remembrance 1933.**

This contains the addresses of the sixty-first conference of the Christian Center in London. Many well-known Bible teachers, such as G. Campbell Morgan, William Evans, and others, appeared on the program at the 1933 conference. Not only were Bible teachers on the platform, but missionaries from various sections of the world. Many worthwhile messages are contained in this volume.

167 pages. 9 3/4 x 7 1/2 inches. Marshall, Morgan and Scott, Ltd., London. 75 cents. D. L. F.

**His Workmanship**, by J. Eustace Mills.

This exposition of Ephesians 11:8-10 is surely among the finest of the wheat. We did not realize that these three well known verses contained so much. No one can read this treatise without being richly blessed. He gives a new definition of grace that is worth knowing! "Grace is love to the unlovely, good to the undeserving, gifts to the destitute who cannot repay."

72 pages. 8 3/4 x 5 1/2 inches. Whitehall Printeries, Leeds, England. D. L. F.

**Them Also**, by Mary Warburton Booth.

This is a record in nineteen chapters of saving grace among women and girls of India, many of whom have been rescued from cruelties which stagger the Occidental mind. The gifted author knows how to utilize the resources which lie in the will of God, and writes with the insight and sympathy gained through twenty-five years of directed service as a missionary of the Zenana Bible and Medical Mission at Gorakhpur, on the northwest frontier of India, near the closed land of Nepal. Her work is similar to that carried on in the well known nurseries at Dohnavur, South India, by Miss Amy Carmichael. Interspersed with illustrations and poems, it is a live missionary book with a present-day message for all its readers.

254 pages. 7 1/4 x 5 inches. Pickering and Inglis, London. \$1.00. J. R. R.

**The Passionate Pilgrim**, by John McNeil.

Shortly before he died John McNeil was asked to revive some of his "Regent Square Pulpit" sermons, long out of print. The present volume of thirteen sermons grew out of this request. Dr. McNeil refers to the sermons as: "Posthumous literary remains." These sermons, however, are very much alive. Like the great author who prepared and delivered them, they are evangelical and practical throughout, and always based on the Scripture as Dr. McNeil knew and expounded it. Each sermon presents a Bible character: Ruth, who is the Passionate Pilgrim; Samuel; Lydia; Elijah; Matthew; Gideon; David; our Lord; and others.

197 pages. 7 x 5 inches. Pickering and Inglis, London. 75 cents. H. F. S.

**FREE GRANTS OF LITERATURE**

"Our jails are full of men and women. Last week we had four conversions and a great many under conviction. One of the men said after the service, 'You will never know what these books have meant to us.' He said they read them and passed them on to others constantly coming in."

"We visit the hospitals every week. One patient seriously ill asked the nurse how to be saved. She realized her condition. The nurse was not a Christian, and this was in the night. One of the ladies to whom we gave a book and a Gospel of John said, 'I will tell you the best that I can.' And lying in the ward that night she read the Gospel of John and part of the book to this dying woman. She accepted the Lord and before morning this soul went out to meet God. How we praise the Lord for the printed word and for those who make it possible for us to give out the Living Word to these sick and afflicted people each week."—L.L.G., Tenn.

The total amount of literature sent from January 2 to 31, 1934:

10,726 Colportage Library books.  
12,524 Evangel Booklets.  
11,231 Pocket Treasuries.  
48,682 Tracts.  
20,396 Gospels of John (Horton edition).  
1,767 Testaments.  
205 Emphasized Gospels of Matthew.  
63 Praise pamphlets (song pamphlets).  
Sent in:  
916 shipments to 43 states.  
5 shipments to the Philippine Islands.  
1 shipment to Porto Rico.  
7 shipments to Canada.  
34 shipments to 18 foreign countries.

**Africa Book Fund:** 8 shipments: 55 Colportage Library books, 21 Evangel Booklets, 15 Pocket Treasuries, 53 Gospels of John (Horton edition), 220 tracts.

**Free Tract Fund:** 16 shipments to 12 states: 4,660 tracts.

**General Mission Fields Book Fund:** 12 shipments to 5 foreign countries: 79 Colportage Library books, 12 Evangel Booklets, 25 Pocket Treasuries, 870 tracts.

**Hospital Book Fund:** 124 shipments to 34 states, 1 shipment to Canada: 2,261 Colportage Library books, 2,950 Evangel Booklets, 4,425 Pocket Treasuries, 17,487 tracts, 3,328 Gospels of John (Horton edition), 55 Testaments.

**India Book Fund:** 1 shipment: 26 Colportage Library books.

**Latin America Book Fund:** 4 shipments to 4 states, 1 shipment to Porto Rico, 12 shipments to 8 foreign countries: 519 Colportage Library books, 626 Evangel Booklets, 3,375 tracts.

**Life Saving Station Book Fund:** 1 shipment to 1 state: 15 Colportage Library books, 19 Evangel Booklets, 10 tracts, 10 Gospels of John (Horton edition).

**Lodging House Book Fund:** 1 shipment to 1 state: 15 Colportage Library books, 19 Evangel Booklets, 105 tracts, 50 Gospels of John (Horton edition).

**Lumber Camp Book Fund:** 1 shipment to 1 state: 35 Colportage Library books, 51 Evangel Booklets, 100 tracts, 50 Pocket Treasuries, 200 Gospels of John (Horton edition).

**Mountain Book Fund:** 308 shipments to 10 states: 1,586 Colportage Library books, 1,443 Evangel Booklets, 1,720 Pocket Treasuries, 2,839 Tracts, 5,087 Gospels of John (Horton edition), 105 Emphasized Gospels of Matthew, 1,675 Testaments, 38 Praise pamphlets.

**Negro Book Fund:** 2 shipments to 2 states: 43 Colportage Library books, 23 Evangel Booklets, 110 tracts, 125 Gospels of John (Horton edition).

**Philippine Islands Book Fund:** 5 shipments: 22 Colportage Library books, 4 Evangel Booklets, 1 Pocket Treasury, 30 Gospels of John (Horton edition).

**Pioneer Book Fund:** 313 shipments to 16 states, 3 shipments to Canada: 3,080 Colportage Library books, 3,336 Evangel Booklets, 455 Pocket Treasuries, 4,536 tracts, 4,618 Gospels of John (Horton edition), 20 Testaments, 25 Praise pamphlets.

**Prison Book Fund:** 129 shipments to 34 states, 3 shipments to Canada: 2,273 Colportage Library books, 3,129 Evangel Booklets, 2,945 Pocket Treasuries, 11,595 tracts, 5,350 Gospels of John (Horton edition), 17 Testaments.

**Reforestation Camp Book Fund:** 16 shipments to 12 states: 577 Colportage Library books, 710 Evangel Booklets, 1,493 Pocket Treasuries, 2,210 tracts, 1,345 Gospels of John (Horton edition), 100 Emphasized Gospels of Matthew.

**Seamen Book Fund:** 1 shipment to 1 state: 40 Colportage Library books, 54 Evangel Booklets, 100 Pocket Treasuries, 565 tracts, 200 Gospels of John (Horton edition).

**Spain Book Fund:** 1 shipment: 100 Colportage Library books, 107 Evangel Booklets.

**D. L. MOODY'S BOOK FUNDS**

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from January 1 to 31, 1934, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	2	\$ 27.00
Alaska .....	1	25.00
Army and Navy .....	1	1.00
Fire Station .....	1	25.00
General Missions .....	18	99.00
Hospital .....	191	766.07
Latin America .....	43	254.43
Life Saving Stations .....	1	1.00
Lodging House .....	1	25.00
Lumber Camp .....	5	14.00
Reforestation Camp .....	12	48.30
Negro .....	5	48.00
Mountain .....	152	451.57
Philippine Islands .....	7	16.00
Pioneer .....	180	1,042.64
Prison .....	29	833.73
Seamen .....	2	22.50
Spain .....	1	25.00
Free Tract .....	5	2.00

Moody Bible Institute Monthly

# Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Heartily and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## FACULTY AND STAFF ENGAGEMENTS

Dr. H. Framer Smith, Jan. 13, gospel message followed by open forum, Seven Arts Club, Chicago; Jan. 14, 15, Bible Conference, First United Brethren Church, South Bend, Ind., also on Jan. 15, ministerial meeting; Jan. 29, young men's banquet and meeting, Bowmanville Congregational Church, Chicago.

Harold L. Lundquist, Jan. 28, Friendship Club, Moody Memorial Church, Chicago.

Dr. W. H. Hockman, Jan. 28, young people's meeting, Harrison Street Church, Oak Park, Ill.

Dr. P. B. Fitzwater, Jan. 8, Bible class rally, Calvary Baptist Church, Evansville, Ind.; Jan. 20, 21, Bible Conference, First United Brethren Church, South Bend, Ind.

J. W. Davis, Jan. 7, First Baptist Church, LaSalle, Ill.; Jan. 16, 23, 30, evening meeting, auditorium, Marshall Field Apartments, Chicago; Jan. 28, Second Evangelical Church, Chicago.

Solomon Birnbaum, Jan. 7, Berean Baptist Church, Grand Rapids, Mich.

Clarence H. Benson, Jan. 3, address to students, Columbia Bible College, Columbia, S. C., and stereopticon lecture, "The Earth Theater of the Universe," Tenth Avenue Presbyterian Church, Charlotte, N. C.; Jan. 4, lecture as above, Home Moravian Church, Winston-Salem, N. C.; Jan. 5, lecture as above, North Asheville, N. C.; Jan. 6, address to students, Toccoa Falls Bible Institute, Toccoa Falls, Ga.; Jan. 7, Bible Conference, Atlanta Bible School, Atlanta, Ga.; Jan. 8, lecture as above, First Presbyterian Church, Knoxville, Tenn.

W. Taylor Joyce, Jan. 7, Mercer Baptist Church, Allegan, Mich.; Jan. 21, Evangelical Free Church, Chicago; Jan. 23, annual meeting of Men's Fellowship, Mayfair Bible Church, Chicago; Jan. 28, Ridgeway Presbyterian Church, Chicago; Jan. 31, Chicago Lawn M. E. Church.

D. L. Foster, Jan. 7, young people's meeting, North Shore Church, Chicago; Jan. 14, Christian Endeavor meeting, Englewood United Presbyterian Church, Chicago; Jan. 16, Men's Brotherhood, Austin Norwegian-Danish M. E. Church, Chicago; Jan. 21, B. Y. P. U., First German Baptist Church, Chicago; Jan. 22, monthly meeting, Men's Bible Class, Harrison Street Church, Oak Park, Ill.; Jan. 28,

young people's meeting, Emanuel Mission Church, Chicago; Jan. 28, Christian Endeavor meeting, Trinity Presbyterian Church, Chicago.

## RECENT SPECIAL SPEAKERS

Charles F. Weigle, evangelist, Sebring, Fla.; Dr. J. Gresham Machen, Westminster Theological Seminary, Philadelphia, Pa.; Rev. John J. Sidey, principal, Kingston Bible College, Kingston, Nova Scotia, Canada; Rev. E. W. Braun, pastor, Macomb, Ill.; Rev. Christian Eicher, former missionary in India under Christian and Missionary Alliance; Miss Esther Wilson, missionary from Egypt under United Pres-



## ALUMNI OFFICIALS, AND OTHERS

From Left to Right: R. R. Kratz '26, second vice-president; Esther R. Klemme '23, secretary; J. E. Congdon '95, former president; A. G. Annette '21, president-elect; H. C. Fulton '15; N. H. Camp '01, retiring president; C. W. Hempstead '99; H. W. Ferrin '19; E. T. Munns '91; P. L. Arnold '31, first vice-president. H. A. Hermansen '21, treasurer, not in the picture.

byterian Board; Miss Florence Beckler, missionary from Africa under United Brethren; Rev. Newberry Cox, missionary under Central American Mission; Miss Alice Ringland, missionary under South African General Mission; Rev. Peter Deyneka, missionary, Russian Gospel Association; Mr. E. C. Wagler, missionary, Kentucky mountains; Mrs. H. Spitzer, representing Jewish work, Winnipeg, Canada; Dr. James McKendrick, evangelist, Scotland; Rev. William Hadley, superintendent of Rescue Mission, Rockford, Ill.; Dr. L. Sale-Harrison, evangelist.

## DR. GRAY AT COLUMBIA, S. C.

Listed for several addresses at the Bible and Christian Life Conference, Dr. Gray spent Sunday, Monday, and Tuesday, January 28-30, at Columbia, S. C. A local conference is held annually under the auspices of the Columbia Bible College, directed by Rev. Robert C. McQuilkin, president of the college. Leading sessions were held in the auditorium of the First Presbyterian Church.

## SUNSHINE GOSPEL QUARTET ITINERARY

From December 22 to January 8, the four women students of the Sunshine Gospel Quartet, whose pictures are shown in the January issue of the MONTHLY, went out on a gospel mission that involved a journey of nearly nine hundred miles, and reached nine cities and towns of Michigan. Their contributions of service included song, testimony, prayer, Bible exposition, personal interview, and the distribution of tracts and Gospels.

Their mileage was usually made in automobiles proffered without charge, and only twice was bus travel necessary. The students assisted in 27 services, gave out 2,663 tracts, and report 21 decisions for the Christian life. They held two services in jails, witnessing a number of conversions. They found many persons interested in the Institute work, some who were anticipating becoming students, and many who are expecting to take up Correspondence School courses.

The Sunshine singers are: E. Pauline Mauch, Lois K. Guither, Tillie A. Mauch, and M. Ione Reed. They are finding many opportunities in and around Chicago to minister in song and personal work.

## FORMER STUDENT GATHERINGS

The Racine-Kenosha (Wis.) Auxiliary held its annual meeting Monday evening, January 15, at the Baptist Tabernacle in Kenosha. Fifty former students were in attendance, reporting from Kenosha, Racine, Somer and Honey Creek. Mrs. O. A. Johnson (Thelma Ohrvall '28) conducted the devotional service, which was followed by an address by the pastor of the First Congregational Church of Racine, Rev. O. C. Chapin. The Auxiliary voted to support one of its members, Ethel Josephson '30, in her missionary work in Venezuela, S. A. Officers elected were: president, Laura P. Odelberg '30; vice president, Mrs. Lewis Huser (Amy Fisher '28); secretary-treasurer, Mrs. E. H. Mahoney (Pearl Edwards '23). The Kenosha group served as host for the occasion, and following the business session an hour of fellowship was much enjoyed.

Several M. B. I. former students met at the Union Mission, Parkersburg, W. Va., on Friday, January 26. Dr. Henry Ostrom was holding meetings at this mission, of which Rev. W. S. Colegrove is superintendent. A dinner held at the noon hour had as guests Mr. and Mrs. Colegrove and Dr. Ostrom, the latter of whom was made presiding officer and, as speaker, enlarged upon the work of the Institute. Others at the table were Rev. George Segen '20, Gallipolis, Ohio; Rev. Hollis Peyton '21, Mannington, W. Va.; and the Misses Marion E. DeVries '21, Eva A. Grove '29, and Lois McKee '30. Florence Moore (Mrs.) '24, and Edna Landfried '27, were present for the afternoon address, by Dr. Ostrom. Fellowship and, in concluding, the Fellowship Song, crowned the occasion.

## STUDENTS OF OTHER DAYS

Ebba A. Sandstrom '33, has been called to assist her brother who is in independent missionary work in the Kentucky mountains. Her address is Praise, Ky.

Margaret Wegener '33, wrote on Jan. 9, from Paris, France, "I hope to sail from Boulogne next Sunday, Jan. 14. How I praise the Lord for opening the way for me to go forth into His whitened harvest field. Do pray that His name may be glorified in and through me. Am expecting to spend my first year in Nigeria, where my address will be: c/o Mrs. F. Pomeroy, P. O. Box 73, Kano, Nigeria, British West Africa."

William Robert Mackay '96, 112 Buford Place, Macon, Ga., pastor of the First Presbyterian Church, called at the Institute in January. Mr. Mackay was one of five students who were sent out by Mr. Moody on the horse-drawn "Gospel Wagon" to make a trip through the country.

Howard C. Fulton '15, has served the Belden Avenue Baptist Church, Chicago, for the past two years. "Annual Meeting Briefs" in the church's bulletin state that "1933 has been the record year of the past 20 years. The average Sunday School attendance for the year was 439; additions to the church membership numbered 102. The financial report of the year was highly encouraging.

Hershel R. Sigler '26, minister of the Presbyterian Church, Waveland, Ind., for the past five years, has received the doctor's degree in theology, offering a thesis on "The Jew in the Program of Jehovah," and the master's degree in sociology, submitting a thesis on "The Genesis of Social Science and the Organism Which Has Made It Indispensable." Both degrees were conferred by the Central University, Indianapolis, Ind.

T. A. Woods '05, reports that the past

year has been the most wonderful in all his years of service. He is still working on the mission field about fifty miles from Ottawa, Que., Canada. Hazel Mae McDonald '33, has been helping him since last May and is doing excellent work. She has four Sunday Schools where she teaches about 100 children, and is also conducting fruitful week night meetings in different parts of the field.

Janet Houston '14, has been matron of the Christian Home at Johnstown, Pa., for the past eight years, and has had the privilege of seeing many boys and girls yield their lives to the Lord. Of this number three have been enrolled as students in the Day School of the Institute, two are now in Evening School and another looks forward to enrolling in the Day School in the near future.

Bessie Lovell '15, will be leaving her field of service in Kenya Colony, Africa, soon, because of poor health. Early this spring she expects to be with her sister in Wroxeter, Ont., Canada. She requests prayer that the remaining days on the field may be fruitful.

Alice M. West '31, finds many opportunities for service in her home church at Port Huron, Mich. She sings in the choir, teaches a class of Junior girls, and assists in the work of the Junior Bible School, conducted by Helen L. Piette '31. She recently organized a K. Y. B. Club for Primary and Junior boys and girls.

Elvrae A. McIntosh '19, St. Timothy, via Chitna, Alaska, writes: "This language is very primitive and is void of the spiritual richness of the English, so it is hard to get the message across in words. Pray that the Holy Spirit may do His office work in their hearts, give them knowledge of the truth, true repentance, a hunger for God, and strength to take His way."

Fred H. McGinnis '32, and Mrs. McGinnis (Dorothea Kauffman '32), began work in Banner, Ky., under the Southern Highland Evangel last fall, and are pushing the battle of Christ in that district.

Herbert John McNeese (Cor. Sch. '33) reports that he is daily contending for II Timothy 2:15, and praises the Lord for the opportunity of working in the Beaver County Jail at New Brighton, Pa.

Hugh B. Warner '20, is now pastor of the First Christian Church at San Marcos, Tex. He praises God for this field of service, and requests prayer that he may be used to lead more souls into a deeper consecration.

Vernon W. Gibson '22, and Mrs. Gibson (K. Blanche Oliver '22), are now at home, in Willowdale, Ont., Canada, on their second furlough from Africa. They hope to be able to return to the field next spring.

Gottlieb O. Heide '01, recently resigned as pastor of the Bethany Baptist Church, Vesper, Kan., having completed seventeen years of service there. He says he is now on the retired list, but will continue to work for the Lord as he has opportunity.

William Graf '06, is now on his twenty-first year of service as pastor of the Bethany Baptist Church, Portland, Ore. He praises God for His exceeding grace in making this ministry possible.

Arnold H. Kehrl '19, is in the seventh year of his pastorate, "Holding forth the

Word of Life," in the Beulah Baptist Church, Detroit, Mich., which has a membership of 707. Mr. Kehrl became pastor of the First Baptist Church, Downers Grove, Ill., while a senior in the Northern Baptist Theological Seminary, remaining there eight years.

Roy C. Caraway '27, Box 303, Ellsworth, Wis., writes: "We enjoy every article in the MONTHLY, and are glad to keep in touch with the students who have gone out from the school . . . I have been happy in my pastorate, this being my seventh year, and attribute much of my success to the fellowship with both students and faculty of the Institute while there learning to know God and His precious Word. I have been attending college for the past three years, and will get my degree in June of this year."

Walter J. Bartz '26, who was a pastor in Hoopole, Ill., for more than four years, was on January 8 appointed Dean of the Buffalo Bible Institute, Buffalo, N. Y. Mrs. Bartz (Lily A. Kanning '28) became at the same time Registrar and Secretary of the Missionary Union.

Earl Shreve '29, recently accepted a call to become pastor of the First Baptist Church, Kent City, Mich. His ministry at the Baptist Church, Evansville, Ind., which he served for a year and a half, was honored of the Lord. He pays tribute to Mrs. Shreve '29, for the aid she gives in music.

Carl Ohlson '31, has entered upon the pastorate of Bethel Church at Washington Island, Wis., in the midst of great natural beauty, and much spiritual opportunity. An aggressive program is promoted as the snows and storms of winter permit. The work was begun about the middle of December.

Mary Milk '11, 545 Surf Ave., Coney Island, N. Y., is pressing the work of "God's Power House" mission with an all-year program of meetings in different tongues, the distribution of tracts and Gospels, and especially in presenting the gospel of the Messiah to the 200,000 Jews found there. Prayers for this work of faith are much appreciated.

Della Eppelsheimer '32, Cumberland, Iowa, is enjoying an occasional opportunity for assisting with gospel song direction, solo singing, and work with young people in revival meetings and gatherings of young people. She was the first student to be graduated from the enlarged Music Course.

Harold C. Hickson '22, 33 Dalhousie St., Haberfield, Sydney, Australia, during 1929 and '30 witnessed many conversions while pastor of the Balmain Baptist Church in Sydney. This was followed by the pastorate of the Bourke Street Congregational Church in the same city. So many were the conversions here that Mr. Hickson was led to make an evangelistic tour of Australia, working with various denominations. His report is vibrant with the spirit of faith and victory.

Anna Summer '29, Rohrer'sville, Md., whose training at the Institute and at the Englewood Hospital was in preparation for missionary service in Africa, is still hindered from entering upon the work which she so greatly desires to do, and asks that prayers be offered for the opening of the door of opportunity.

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Verna E. Eick '11, who has been enjoying a health building furlough at her home, Flandreau, S. D., was listed to sail on the S.S. "Olympic" February 9, for a return to her field, Lolodorf, Cameroun, W. Africa. She entered upon her mission in 1911, under the Presbyterian U. S. A. Board, and has witnessed phenomenal development and marvelous victories for Christ among the Bulu people.

J. C. Moore '31, Fredonia, Pa., has sent around a duplicate letter to fellow class members full of information from all parts of the world, informally imparted.

Robert G. Greulich '27, and Mrs. Greulich (Gladys Erickson '27), are continuing their ministry in the hill country of eastern Kentucky, with headquarters at Roy-alton, Magoffin county. Conditions among the adult population indicate that the creat-ing of a Christian community lies in dealing with the children and youth. There is great need of the common things of life in this region.

George T. Haight '25, and Mrs. Haight (Helen Weld '27), Santiago, Chiquitos, Bolivia, S. A., recently enjoyed a visit from Samuel R. Decker '24, and Mrs. Decker (Mary E. Stephenson '23), and their two children. The men spent several weeks in an evangelistic tour and had the joy of witnessing some encouraging vic-tories.

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Mrs. William M. Baird (Rose Fetterolf '16), following the lamented death of her husband two years ago, is continuing her work with the Presbyterian mission at Pyeng Yang, Korea, serving as principal of the Women's Higher Bible School.

Henry Openshaw '93, was spoken of in the February issue as having been affiliated with the China Inland Mission. This was an error. His long ministry was under the auspices of the American Baptist For-eign Missionary Society.

## BORN

To Elmer O. Paulson '29, and Mrs. Paul-son (Esther E. Forsberg '26), a daughter, Phyllis Elena Gracia, Nov. 30, 1934, Breedestraat 153, Curacao, Dutch West Indies.

To Carl E. Elleby '31, and Mrs. Elleby, a daughter, Dec. 24, 1933, Kalamazoo, Mich.

## MARRIED

Robert L. Wilson and Mary Lou Rector '24, Dec. 21, Inman, S. C. (Home address, Route 1, Duncan, S. C.)

Homer K. Forrest '32, and Vera E. Hut-son '33, Dec. 24, South Bend, Ind.

Gordon E. Dalton '33, and Florence Dykstra '33, Dec. 24, Randolph, Wis.

Carl J. Straub '33, and Margaret Mayer, Dec. 22, Chicago.

John E. Rogerson '28, and Estella Holty, Sept. 21, 1933, Houston, Minn.

## AT REST

James A. Heath '90, entered into rest December 23, at the ripe age of seventy-eight years. He was pastor of the Baptist Church in Ellenberg Depot, N. Y. Falling upon an icy pavement, he sustained the fracture of a hip one week before his re-lease from suffering.

Norman W. D. Davis '09, for many years a missionary in Nigeria, W. Africa, under the C. I. M., entered into heavenly glory on January 10, at Denver, Colo., fol-lowing several years of illness. Mrs. Davis '28, and two children reside at 2230 Geneva Terrace, Chicago. The end was triumphant, following a life of rich and glad service.

Mrs. Charles A. Cheney (Florence Birdie Bates '14), whose numerous Chris-tian ministries in and around St. Louis, Mo., had greatly endeared her to unnum-bered friends, after an illness of eighteen months, died at her home in St. Louis, January 2, 1934.

Milton S. Rees, D.D. '93, after many years of fruitful evangelistic ministry, died at Dunkirk, N. Y., Dec. 21, 1933, from in-juries received in an automobile accident. His home had for years been maintained at Rochester, N. Y. He rests from abun-dant labors.

A. L. Campbell '16, received a sudden call to enter into the joy of his Lord, at Oak Park, Ill., Nov. 20, 1933. Mrs. Camp-bell is now residing at 537 Laurel Ave., Sarasota, Fla.

Cordelia Edna Brown '02, of Atlanta, Ga., was called home on January 3. But for seven years spent in missionary service in China, her field of happy ministry had been in Atlanta, as city missionary for the Baptist Tabernacle, and later for the First Baptist Church.

Frank Graziadei '27, from the pastorate of the First Baptist Church, Dayton, Tenn., was called suddenly into the higher service of heaven, on Monday morning, January 15. Mrs. Graziadei '26, 209 Poplar St., Chatta-nooga, Tenn., may be assured of the deep and sincere sympathy of unnumbered friends in her sorrow.

## "PLEASE, GIVE ME ONE!"

By William Norton, Chicago, Ill.

"Teacher, please give me one of those little books," said tousle-haired Jimmy Johnson, with emphasis, as he reached out an eager hand for a copy of the red-covered Gospel of John.

Jimmy was voicing the urgent desire of all his fellow pupils in the one-room prairie schoolhouse, away out in bleak Cherry County of Nebraska, where a teacher found, while preparing a Christmas program, that "the children did not even know of the birth of Christ, and had not the slightest conception of God."

Have you ever visualized the serious spiritual need of the boys and girls in the isolated sections of the western, north-western and southwestern parts of the United States? These children are often deprived of the benefits of a Sunday School, or of a church service where the Word of God is preached. One teacher in Montana writes that her school is thirty-eight miles away from any church, and that there is no Sunday School nor preaching in her community. Another teacher in New Mex-ico writes: "I am especially interested in getting these books for the children, as this is an isolated school away from church and Sunday School."

Pressed by this urgent need, the Bible Institute Colportage Association of Chi-cago, founded by D. L. Moody in 1894, is making an earnest effort to place whole-some, Christian literature and Scripture portions, such as the Moody Colportage books, Evangel booklets, Pocket Treasurys, Gospels of John, and gospel tracts, in the hands of the boys and girls in the pioneer homes of America, with the aid of the teachers of the one-room schoolhouses. These schools are scattered throughout North and South Dakota, Montana, Idaho, Wyoming, Nebraska, Colorado, Oklahoma, New Mexico, and Arizona, and the num-ber of scholars in each school ranges from nine to twenty-nine, seldom more.

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## BEST W-M-B-I LETTER WEEK

Letter Week at W-M-B-I is an annual event during the month of January. Listeners are urged especially to write at this time expressing themselves concerning the value of the radio ministry of the Moody Bible Institute. This year, the number of letters and postcards reached nearly fifteen thousand! This number exceeds, by nearly five thousand, our best Letter Week prior to this year. This generous response is accepted as a token of special favor and blessing from the Lord. Advertising statisticians state that perhaps one-half of one per cent of radio listeners ever write to a radio station, and if this be correct, one can easily determine how many regular listeners W-M-B-I has.

Every communication received during the week was carefully read, and hundreds of requests cared for. An attractive souvenir was sent to each one who wrote.

A "cross-section" of the audience of W-M-B-I reveals listeners from every conceivable walk, profession, religious denomination, age, and viewpoint. It has been a great blessing to the Radio Department staff to read the messages, which tell of salvation, rich blessing, and unusual incidents in connection with the work, which truly are a source of inspiration and encouragement to those involved in this ministry.

## 2 SAVED

An Illinois listener writes: "Praise be to God for the ministry of W-M-B-I, which has made the way of salvation so plain that three of our family and my grandson have accepted the Lord Jesus Christ as personal Saviour."

Another has this note of praise: "In June last year, when listening to the radio, I had the joy of accepting the Lord Jesus as my personal Saviour, and since that time my greatest pleasure has been to hear the gospel message over the air."

Another tells us: "Two of my friends have been saved this past year through listening to W-M-B-I. This indeed is cause for much thanksgiving."

Another indicates a burden for unsaved loved ones, and writes: "I have been saved through your helpful messages. Pray for me that I may be a help to my family, as none of them is saved."

## 2 GROWTH IN GRACE AND KNOWLEDGE

Hundreds of letters contain testimonials concerning the radio ministry as a source of inspiration and encouragement to the saints. Two excerpts which follow are representative:

"Your splendid programs are of great benefit and blessing to us. I have been drawn much closer to my Saviour through them, and have been led to a deeper study of the Word of God."

"I wish it were possible to express all I feel toward W-M-B-I. I have been a Christian for many years, always read my Bible, but your radio classes and numerous messages from time to time have given me a different and better understanding of God's Word. My Christian life is so much fuller of joy and service for my Saviour, and the blessed hope is such a comfort in these dark and troublous times."

## 2 A HELP TO PASTORS

Numerous letters from pastors indicate

that many of them feel that W-M-B-I is a help as they witness for Christ in their communities. The following letter is characteristic, and comes from a Michigan pastor:

"This being letter week I surely wish to add my letter to the many that you are receiving. Truly it is a privilege in these dark days to be able to listen to a station that is 'dedicated wholly to the service of our Lord and Saviour Jesus Christ,' and as a pastor, I urge my people to partake of the many spiritual blessings which come over W-M-B-I daily. I have found your station a spiritual help to my work as pastor. When I have mentioned, as I often do, something that has been given over W-M-B-I, some member or friend of my congregation has come to me stating that they too heard the same thing. I know many an individual who has been blessed of God by listening to your station."

Letters have been received from attorneys, doctors, and members of other professions, merchants, and business men in many different lines. An interesting letter from Michigan has this comment:

"As I travel, and eat in restaurants and hotels, I often ask the management to set the radio at 1080 kilocycles, and in some instances I have found on further visits that they had used those programs quite regularly, as they found the music to be so much more inspiring and restful than the nerve wrecking jazz that is so general."

An electrical equipment dealer, whose work takes him into various homes, gives this encouraging word: "Your station means much to us financially, as we have sold many radio sets solely because of their ability to receive W-M-B-I properly. Also we continually maintain sets so that our customers will not be deprived of listening to the many features your station offers. Whenever your programs are played on the extension speaker which hangs out in front of our store, it is surprising to see how many passers-by stop to listen to the station that is different."

## MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

**Sunday, March 4, 11, 18, 25**

7:30 A.M.—Swedish Service  
11:30 A.M.—North Shore Church Service  
1:30 P.M.—Norwegian Service  
2:00 P.M.—Service of Worship and Praise

**Monday, March 5, 12, 19, 26**

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour  
11:30 A.M.—Continued Story Reading—Wendell P. Loveless  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Music  
3:30 P.M.—"I See by the Papers"

**Tuesday, March 6, 13, 20, 27**

7:00 A.M.—Sunrise Service  
10:30 A.M.—Music and Short Story Hour  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Radio School of the Bible—Rev. W. Taylor Joyce  
3:30 P.M.—Scandinavian Service  
12:00 P.M.—Midnight Hour

**Wednesday, March 7, 14, 21, 28**

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-in Request Program  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Sunday School Lesson—Iris Ikeler McCord  
3:30 P.M.—Question Hour—Mr. Loveless

**Thursday, March 1, 8, 15, 22, 29**

7:00 A.M.—Sunrise Service  
10:30 A.M.—Music and Missionary Hour—John R. Riebe  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Music  
3:15 P.M.—"The Jew"—Rev. Solomon Birnbaum  
3:30 P.M.—Music Faculty Program

**Friday, March 2, 9, 16, 23, 30**

7:00 A.M.—Morning Glory Club  
10:30 A.M.—Music and Radio School of the Bible—Mrs. McCord  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Home Hour  
3:30 P.M.—Radio School of the Bible—Rev. Kenneth S. Wuest  
12:00 P.M.—Midnight Hour

**Saturday, March 3, 10, 17, 24, 31**

7:00 A.M.—Sunrise Service  
10:30 A.M.—K. Y. B. Club—Theresa Worman  
11:00 A.M.—Church School Period and Music  
11:30 A.M.—Jewish Sabbath Service—Mr. Birnbaum  
12:00 M.—Organ Program  
12:30 P.M.—Message  
1:00 P.M.—Special and Bible Reading  
2:00 P.M.—Young People's Hour—Rev. J. Guy Jordan  
2:20 P.M.—"Mother Ruth"  
2:50 P.M.—Musical Program  
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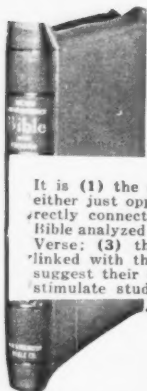
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